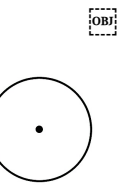
Golden Buda

"Commentaries on the Diamond Sutra and the Heart Sutra."

D.K

Editorial Sophia Lux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"Commentaries on the Diamond Sutra and the Heart Sutra".

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“Commentaries on the Diamond Sutra and the Heart Sutra”

D.K.

To my daughter Martin

Sun of suns

“The Losers are the only ones who win in this game”

OSHO

“If speech is silver, silence is gold.”

Muhsin Al-Ramli

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F
oreword

The sūtra its translation is "thread", within Mahayana Buddhism, it could well be a cord of wisdom, a path "between suns", a new vision towards a new earth and a new sun, these verses are considered the best of the Prajñāpāramitā scripture, "Perfection of Wisdom", real experiences such as Samadhi an ecstasy of emptiness, Emptiness without ego and the sky of seeing all the illusory forms of the reason of our heart arise even Buddhas and avatars, are the epic of the vanishing of the ego into fundamental emptiness, [an infinite and eternal ocean of consciousness], like a silver mirror watch that will be found fragmented, like any fruit that falls when ripe, the universe, a very imprecise way of looking at it, will be found to be , “set of all internal and external mental forms”, represents a form of crystallization where we are deceived, like someone looking in a mirror clouded by the vapor of time where the past could well be the past. future and vice versa is always now and there is only this instant, this tessela runs backwards, "we are prisoners of the time that arises from us, when the time that always goes upwards will end, when everything will end”.

Let us examine the vicissitudes of a phrase that seems to tell us that it is the mind that colors things, being able to transform

phenomena and endow them with a qualitative aspect with unlimited power, in such a way that the nature of things seems to be identical to the nature of mind. A famous expression of this idea comes from the first book of "Paradise Lost", where Milton expresses through the fallen angel:

The mind is its own place, and in itself
Can make a Heaven of Hell, a Hell of Heaven.
[The mind is its own place, and can in itself
make a heaven out of hell, and a hell out of heaven].

We can read this as an insightful appreciation of the nature of the mind, or as showing Satan's arrogance (or ignorance) that he chooses to rule in hell, which he considers superior to serving in heaven. It is said that there is, in the first cause, an older source of symbols close to the fire and the water of life, a concept close to the Qur'anic symbolism of water in the Arab world. The symbolic thought of the first Indo-European peoples saw in many deities the manifestation of primordial fires and the spring of the symbolic, a certain union where opposites stop showing themselves through the theater of demonstrations to get lost in unity.

Sutras such as the Diamond and the Heart, expose "the forms of Samadhi", said in a very imprecise way, the different states and symbols of the state of emptiness.
«The crystal with which the world was born, was imprinted by misfortune and time in the hands of man, its tick-tock, the first Adam is heard loudly in the heart of man».

«Man needs to understand what symbolism is, because without

this understanding he cannot delve into his interior and look at himself, being himself a central symbol of the earthly», in a universe without scale and without time[1]. Tomas S. Eliot[2] is considered one of the best Christian poets of the 20th century, "but the influence of Mahayana Buddhism is felt in his literature, the same thing happens with Borges", but also an important concept that could have an echo in Eliot's poetry: It is that the immortal can only be apprehended in a vision within time, the absolute is in part a fraction and a relative silence of spaces, "Eternity consists only of this instant, which contains everything", since there is no absolute reality separate from the relative reality. This is one of the great themes of the poem Four Quartets, T. S. Eliot, where we see glimpses of a non-dual vision of the world. Verses that evoke the paradoxes of *Nagarjuna*[3], albeit with a certain poetic intensity and with images typical of the Western tradition:

the single rose
is now the garden
where the end of all loves
end the torment
of unsatisfied love
the upper torment
of satisfied love
end of what has no end
journey to infinity.

Also in his poem, a mixture of Christianity and Mahayana Buddhism where every sentence ends in a negation "Ash Wednesday”:

Teach us to care and not to care

This conception is cheerfully loaded by a relativism, also an architectural plot, in which the perception of the true man, the prophet Adam, is the creator of time. This notion is present in many of Borges's works, presenting man in his primordial form as Vitruvian Man, or primus homo symbolic meta of Renaissance man, "an architectural man", in both prose and poetry Borges creates an image of time as a farce created as a form of Arabic modulor or mosaic, "zellige" (Arabic: زليج, small polished stone, sometimes transliterated as zilij or zellij) is a type of ornamental mosaic of Moroccan origin made from pieces of colored tiles , called tesserae. Is time itself the representation of a tasela?, the heart, where man dwells in his numen4. The transcription of that name from the Arabic is "small polished stone". An example of this is Borges's poetry "El instant", which deals with:

Where to be in the centuries, where the ground
Of swords that the Tartars loosed,
where the strong walls they leveled,
where the Tree of Adam and the other Leno?

The present is alone. The memory
erect time. Succession and deception
It's the clock routine. The year is no less vain than the vain
history. Between dawn and night there is an abyss
of agonies, of lights, of care;
the face that is seen in the worn
mirrors of the night is not the same.
The fleeting today is tenuous and is eternal;
do not expect another Heaven, nor another Hell. In his essay "History of Eternity", Borges comments on this issue, agreeing with the notion of modern physics:

“One of the darknesses, not the most difficult but not the least beautiful, is the one that prevents us from pinpointing the direction of time. Flowing from the past to the future is the common belief, but the opposite is not more logical [...]. Both are equally plausible – and equally unverifiable.”

Conceptions of
Weather in Jorge Luis Borges
William Barber Soler

I
ntroduction

The importance of the Heart Sutra (also called the Essence of Wisdom Sutra).

In this text, man can be perceived as the first numen, the «primal Adam, first man and prophet», or universal man, who is capable of transcending the reality of apparent phenomena, is in a position to understand the ultimate reality of stuff. "Essentially seeing that this reality as an anthology form of history arises from us, who gear-created the world in our likeness, and all the circumstances of our past and future lives, were put there by us in the emptiness of the now." , the fiat lux of creation is found within the loving heart of the first Adam the first lover, Christ is an image of this being and the second Adam as the maximum speculation of the first[5]». He who suffers and will suffer the final judgment forever, experiences his Samadhi for all eternity. An approximation to this is the poem on *"Oratio de hominis dignitate"*, ("discourse on the dignity of man" or "human dignity").

“When God finished the creation of the world, he begins to contemplate the possibility of creating man, whose function will be to meditate, admire and love the greatness of God's creation. But God did not find a model to do it. Therefore he turns to the first example of his creature, and says: "I have not given you a specific form or function, Adam. For this reason, you will have the form and function you desire. The nature of the I have given it to other creatures according to my desire. But you will have no limits. You will define your own limitations according to your free will. I will place you in the center of the universe, so that it will be easier for you to dominate your surroundings. I have made mortal, nor immortal; neither of Earth, nor of Heaven. In such a way that you can transform yourself into whatever you wish. You can descend to the lowest form of existence as if you were a beast or you can instead , to be reborn beyond the judgment of your own soul, among the highest spirits, those who

are divine.”

Giovanni Pico della Mirandola

“The Adam, primeval or first man is discovered at the moment of Samadhi, an ecstasy of emptiness.” This is precisely what the supra of the heart and the Diamond are about, they are intimately linked to the universal man. That man discovers that it was always he, the creator of the wheel and contemplator of his final ruin.

“We are burned like books, for not understanding the fragmentation of time, time, wheel and number.”

In 1 Corinthians 15:22, Paul argues that “as in Adam all die, so in Christ all will be made alive,” while in verse 45 he calls Jesus the "last/last/last Adam" (1 Corinthians 15:45).

Let us remember that the objective of Buddhist practice is to make its practitioners free from the deception of the senses, beliefs and previous ideas that we have through what we have learned and seen so far.

The apparent reality is empty, as are the perceptions, ideas, memories, or beliefs that we form from these first sensations with which we grasp reality in an ordinary way, but also the reality of time is articulated like a crystal where the light turns backwards towards the exit of the paradigm that in the role of Theseus will behave like a circular labyrinth, a specular glass of broken reflections, like memories of a ruin that has always been, looking for that annihilating number of reality. “O, God there is no one but us, who frees him from the wheel.”

"Time behaves like a circular ruin, an Arab module, a crystallization in the now, it is always now."

“We have died and been born a billion times, always in the now, always inside a circular ruin, the ruin where the pelican stands, one is locked in this ruinous tessela full of text and architecture when he speaks”.

“The universe could behave like a labyrinth of Minos, it could indeed be the complex of Knossos whose rooms and corridors could be considered a real labyrinth for the Athenians when they looked for the king to assassinate him. Another possibility was that it was a dance floor in the open space in front of the palace, where there was a labyrinthine design traced on the floor, as a guide for the dancers who in spring performed an erotic dance imitating the movements of a partridge.

"For this reason, we have to approach reality in a different way than how we have done so far."

"The minotaur, in its center, is a symbol of the god Min, who was called his mother's bull, "the force of the natural world", his eschatology of the God and his representation is that he only had one arm, having lost another for revenge. and with his phallus he fertilizes the world, his arm serves as a bricklayer's ruler or ruler.”

Everyday experience tells us that a table, a piece of paper or a stone, are real but within the Taoist doctrine also in Buddhism and the Vedas they are objects of the mind, "the absolute Brahman", all illusory, real and unreal at the same time. time, but more similar to mental forms, the world is a material dream, they are objects that we can touch but within a dream made of matter created by ourselves.

That is why the words of the Heart Sutra are especially relevant, reminding us that:

[…] sensations, perceptions, impulses and emotions, and consciousness are also empty.

T
he circle

The Circle is another form for God, geometry is the quintessence of creation, since the universe as a whole is number, every

portion of what we see implicitly carries a portion of the only number that contains everything «when we meditate on the Dosho we did it in the shape of a circle", the tension between the cube and the circle representative of the squaring of the circle is nothing other than the discovery of the portion of the rule used by God in the creation of his temple. In a mirror universe, it might as well be God as a Cube.

I keep thinking about God, in all his forms, which for me has always been a void full of imaginary things, a cubic book shape, a compass that does not point anywhere, a sweet death and oblivion, there is no fear there. For Le Corbusier in his Poem to the Right Angle, he reminds us that "fuse metals, tolerate alchemies that otherwise leave you free from punishment. It is through the door of the open pupils that the crossed glances have been able to lead to the fulminating act of communion", "The widening of the great silences"…

The wind shouts the name of God!, and commands the winds from the south and east, only to clear the waters that and men like Moses pass safely to their destiny.

T
he Heart Sutra

The Heart Sutra (Prajñāpāramitā Hṛdaya Sūtra) or Essence of Wisdom Sutra, is a chant-like Sutra, extremely exquisite in its brevity and intensity, which together with the Diamond Sutra represent the best of Prajñāpāramitā literature.[6], but this sutra has this name because the Universe is its fullness, "Pleroma[7]» arises from our loving heart for all that is, in a mystical experience like Samadhi, ecstasy by emptiness, the heart of the seeker is *perceives gold, in an experience of Samadhi or religious ecstasy by emptiness, [experience that in particular at the end of it the universe is perceived emanating from our heart not as something metaphorical but as a real metaphysical experience in the light of consciousness of the practitioner], therefore this Sutra is known by this name, "The Heart of the Perfection of Wisdom"*[8].

"For classical Taoist masters such as Master Lie Tze, experiences of emptiness or ecstasy through emptiness are known as the house of the ancestors or extreme emptiness." [You can read the treatise on the Perfect

Void, by the Taoist classic Master Lie Tse].Lie Tse

Treaty of the perfect vacuum
Collection: The Little Books of Wisdom 91 Translation by Esteve Serra Pages: 211 Format: 11 x 14 cm Binding: Paperback ISBN: 978-84-9716-196-3 Year of appearance: 2006

"The perfection of wisdom is determined by the understanding that all forms are empty and everything that has a name is not."

"The experience of Samadhi, ecstasy by emptiness and the emergence of the universe "from the heart" of the aspirant are parts of a single experience of emptiness, which will always be empty, leaving only eternity, the search both within Buddhism and Shivaism is the attainment of samadhi." "The universe is a crystal", Treatise on the Flower of the Supreme One, Taoist text.

Treatise on the Golden Flower of the Supreme One
(T'ai-yi Kin-hua tsong che)
Collection: The Little Books of Wisdom 137 Translation by Frances Gutiérrez Pages: 197 Format: 11 x 14 cm Binding: Paperback ISBN: 978-84-9716-546-4 Year of appearance: 2,002

Borges explains according to Buddhism: "Nirvana is synonymous with Brahma and happiness"; to extinguish oneself in Brahma is to intuit that oneself is Brahma (Borges 1979: 751). That infinite voice “Said these things (these things, not these words, /which are my poor temporary translation of a single word)”. When speaking of “things” instead of “words”, Borges uses another very useful mystical simile. Stricken with aphasia, Saint Francis of Assisi exclaimed in ecstasy: Deus meus et omnia!: My God and all things!" Saint John of the Cross

seconded him: "Because God [is] all things to the soul, feel [the soul] being all things God in a simple being" ("Spiritual Canticle" B: 14-15, 5, apud López-Baralt/Pacho, II: 90-91.).

Source: Let's hear the master resolve in more detail the unification of the being with the Absolute: "The doctrine of Vedanta is summarized in two famous sentences: tat twan asi ("That is you") and Aham brahmasmi ("I am Brahman"). Both they affirm the identity of God and the soul, of oneself and the universe. This means that the eternal principle of all being, which projects and dissipates worlds, is in each one of us full and indivisible. If the human race were to be destroyed and saved a single individual, the universe would be saved with him" (Borges/Jurado 1979: 734).

"As filling a container drop by drop, there is a final drop that makes it overflow, in the same way, in a series of kindnesses there is a final drop that accelerates the heartbeat."

Fahrenheit 451 Ray Bradbury

The relationship between Atman[9] and Brahman is of unity. Jnana yogis used to express this paradoxical view by saying that Atman "the Spiritual Heart" and Brahman "the Absolute" are one. "This Atman is Brahman", also known as "Ayamatma Brahma", is one of the four mahavakya or great statements (these could be considered powerful suggestions or ideas) of the Vedic and Upanishadic traditions. The key to understanding the nature of the essential Unity of the Universe is to see our Heart - our eternal, immortal Being identical to Brahman. another mahavakya[10] appears in the Chandogya Upanishad: "Tat tvam asi", which means that the Ultimate Reality, Brahman, is what we are. In this way, the Heart is not simply a reflection of everything. It constitutes the Supreme Consciousness, the essence of all things, the background of existence.

The experience of Samadhi, which in essence is not an experience in any sense since the observer disappears, leaving a body contained by dynamic energies without ego, is the conscious or unconscious search of every seeker, to obtain the maximum spiritual experience that

liberates from all karma. The achievement of yoga, union is the achievement of Shiva status, the meditator becomes the deity Shiva at the time of Samadhi[11].

Shiva is also associated with Time, and in particular as the destroyer and creator of all things. In Hinduism, it is believed that the universe regenerates itself in cycles (every 2,160,000,000[12]of years). Shiva destroys the universe at the end of each cycle, allowing for a new creation. Shiva is also the great ascetic, refraining from all forms of indulgence and pleasure, concentrating rather on meditation as a means to find ultimate and perfect happiness. [In this last sentence is found the perfect ultimate reality, the achievement of Samadhi and ecstasy by extreme emptiness or emptiness].

"Shiva, like Cronos, devours his children in endless cycles, of painful circularity."

"SHIVA IS THE DESTROYER THAT ENDS THE CYCLE OF TIME WHICH, IN TURN, STARTS A NEW CREATION".

Mark Cartwright

The universe emanated from a cosmic egg Hiranyagarbha[13] ('womb of gold[14]', whose meaning is the heart of the Buddha as a cosmic egg or golden matrix, on which the reality as a whole emanates as "ecstasy by Void" thought forms). From the egg Prayapati was born. (This Prajapati was later - in Puranic times - identified as the demiurge Brahman.) Within the spiritual imagery both in India and in Tibet, the metaphor of the cosmic egg from which universal reality emanates is used, in the case of the Vedic culture the God Vishvákarma, patron saint of architects, created the universe from his heart through the Hiranyagarbha, or heart of gold for the God Brahma.

“In a Buddhist-Taoist-style vacuum ecstasy experience, the world is experienced emerging from our heart as thought forms or fohat, electric fire, the golden Buddhas with swastikas in their hearts have that purpose, to represent reality. the latter arising from the heart of the creator as fohat or creative fire”.

In Hinduism, Brahman (Sanskrit: ब्रह्मन्
[bráhman] 'expansion, sprout') whose meaning is the supreme Universal Principle, the Superior Reality in the universe, the absolute within Hindu cosmology, the universe seen as a mind.

In Hindu cosmology, after the myth of Púrusha, a Hindu myth that is currently not widely spread emerged in India, in which through the Hiranyagarbha (cosmic egg or golden uterus) laid by the goddess Ammavaru[15] Prayapati would be born; which a few centuries later —in the Puranic era— would be identified as Brahma and then with the Trimurti. From this creative matrix located in the heart of gold, the universe emerges as light and thoughts.

The Heart of Wisdom Sūtra is one of many condensations of the early Prajñāpāramitā sūtra (the Aṣtasāhasrikā, or the 8,000-verse sūtra). there are many versions of this sūtra in circulation, which are divided into two groups, called the "long version" and the "short version", respectively. Following Jan Nattier's research, there is a growing consensus among contemporary scholars that it was originally composed in Chinese in China around the 1st century CE, and was back-translated into Sanskrit. the philological argument is based on oddities in Sanskrit grammar, the increasing profusion of Sanskrit and later Tibetan versions rather than a more stable Chinese text, and the presence of the mantra, a common attribute of

Chinese apocryphal sūtras, but unknown elsewhere. Sanskrit literature of this genre, as well as the presence of Avalokiteśvara as the central bodhisattva in a wisdom text.

The present translation is from one of the long versions preserved in the Tibetan canon. My comment reflects the oral comment. About this text I received from Ven Prof. Geshe Yeshe Thabkhas, to whom I owe any understanding I have of this text.

Source: Trans J Garfield (from sDe dge Tibetan).

This sutra is composed of fourteen shlokas or Sanskrit verses (260 characters in the Chinese version, Taisho Tipitaka Vol. T08 No. 251, translated by Xuanzang).

This makes it one of the most abbreviated versions of the Prajñāpāramitā (or Perfection of Wisdom) texts, considering that there are some examples of about 100,000 slokas[16].

The ***Heart.Sūtra*** (Sanskrit: प्रज्ञापारमिताहृदय *Prajñāpāramitāhṛdaya* or C 經 *Xīnjīng*, Tibetan: བཅོམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་སྙིང་པོ) it is a popular sutra in Mahāyāna Buddhism. In Sanskrit (Sanskrit), the title of Prajñāpāramitāhṛdaya translates as "The Heart of the Perfection of Wisdom". "The heart of the perfection of Wisdom."

"The whole universe arises from the heart, including the Buddhas."

"The experience of Samadhi includes seeing the universe emerge from our heart, which is why the sutra bears this name."

The Heart Sutra includes a mantra that is recited several times

(3, 7, 21, 108…) at the end of the speech: tadyathā oṃ gate gate pāragate pārasaṃgate bodhi svājā.

Mantra is a Sanskrit word which means protection (tra) of the mind (man).

Tadyathā: "repeat the following"
(only recited the first time).
Om: "enlightened body, speech and mind."
Gate: “there”.
Gate: “there”.
Pāragate: “beyond”.
Pārasamgate: "totally beyond."
Bodhi: “Enlightenment."

Svājā: "so be it" Regarding the spiritual experiences of the Trans verberation[17] (from the Latin: transverberatĭo, which means "to cross"), by Teresa of Avila, this experience has spiritual similarities and a certain spiritual and aesthetic metric on the mystic product of Samadhi. In the case of the spiritual experience of Samadhi, at the end of the void without form and without ego, the Universe emerges from the heart of the seeker of truth, as thought forms that give shape to the world manifested until the last galaxy. The same as for many spiritual experiences the heart is involved being the guiding center of these mystical experiences.

In Catholic theology and spirituality, "transverberation" is considered a spiritual gift given to people who achieve a mystical intimacy with God, consisting of a "spiritual wound in the heart", given as a sign of deep love for God by the mystical.

Orlandi, Paolo Arrigo (1996). I fenomeni fisici of mysticism (in Italian). Gribaudi. ISBN 9788871524306. Accessed November 10, 2015.

The Heart Sutra is "the single most commonly recited, copied, and studied scripture in East Asian Buddhism."

Although some modern scholars dispute the origin of the sutra, it was widely known throughout South Asia (including Afghanistan) from at least the Pala empire period (c. 750-1200 CE) and in parts of India until at least in the middle of the fourteenth century. The stature of the Heart Sutra throughout early medieval India can be seen from its title:

“Holy Mother of all Buddhas, Heart of the Perfection of Wisdom”, dating to at least the 8th century AD. About the mother of the Buddhas it is possible to make this analogy with the mother of the Buddha. In Buddhist art and literature, Queen Maia is portrayed as a beautiful, fertile woman in the prime of life.

Her beauty shines like a nugget of pure gold. She has scented curls like the big black bee. Eyes like lotus petals, teeth like stars from the sky. - From the Lalitavistara Sūtra.

Although she is sometimes shown in other scenes of her life - dreaming the premonitory dream of her pregnancy with Gautama Buddha, or with her husband, King Sudodana, inquiring about prophecies about the life of her son shortly after his birth, etc. the most common is that she is described as giving birth to Gautama, which is commonly accepted to have occurred in Lumbini, the current Madhesh. Maia is usually shown lighting him under a tree, holding on to a branch as he emerges from the side of her. It was common in the Indo-European

world to believe that gods such as Hermes or Julius Caesar himself deified, in addition to divine characters, were born by Caesarea, that is, "Tearing the side of her mothers," in the style of the Egyptian God Seth. Whose [Birth is Divine, born from the side of his mother].[18]

Māyā means "illusion" in Sanskrit. Maia is also called Mahāmāyā ("Great Māyā") and Māyādevī ("Queen Māyā"). In Tibetan she is called Gyutrulma and in Japanese she is known as Maya-bunin (摩耶夫人). In Sinhala she is also known as මහාමායා දේවී (Mahāmāyā Dēvi). In Greek mythology, Maya or Maia, Μαία, meaning "little mother") is the eldest of the Pleiades, the seven daughters of Atlas and Pleyone.

"It is possible that the name of Mary, the mother of Jesus of Nazareth, represents this Indo-European symbolic pattern of Mother goddesses."

“Buddha, like Hermes, frees himself from Maya, illusion - matter, the manifested world, at the moment of birth. Jesus of Nazareth and Hermes share being born in caves, which could well be symbolic and archetypal of male gods within the framework of the Indo-European world”.

About supernatural births like that of Buddha in the case of the God Hermes, he was the son of Zeus and Maya, one of the Pleiades, daughter of Atlas. He was born in a cave on Mount Cylene in Arcadia. However, some tradition places his birth on Olympus. There are archetypal elements in the birth and life of Godmen like Buddha, Jesus Christ and myths like Hermes.

He is sometimes applied the epithet of Atlantiades or that of Cilenio. In the first hours of his life, he escaped from his cradle, went to Pieria—it is disputed whether it is a place located in Achaia or another located in Thessaly—and took away some of

Apollo's oxen. In the Iliad and the Odyssey, although this tradition is not discussed, Hermes is characterized as a cunning thief.

About the Mother of Buddha. Shakya's Queen Māyā (Sanskrit: मायादेवी, Pali: Māyādevī) was the biological mother of Gautama Buddha. She was the sister of Mahāpajāpatī Gotamī, the first Buddhist nun ordained by the Buddha.

> “In the Buddhist tradition, Maya died shortly after the birth of the Buddha, generally in the writings it is mentioned that she went seven days later, and she came back to life in a Hindu-Buddhist heaven[19], a pattern said to be followed in the births of all Buddhas. Therefore, Maya did not raise her child, but was raised by her maternal aunt, Mahapajapati Gotami. Maya, however, would occasionally descend from Heaven to give advice to her son."

Māyā (माया) means "illusion" in Sanskrit. Māyā is also called Mahāmāyā (महामाया, "Great Māyā") and Māyādevī (मायादेवी, "Queen Māyā"). In Chinese, she is known as Móyé-fūrén (摩耶夫人, "Lady Māyā"), in Tibetan she is known as Gyutrulma, and in Japanese she is known as Maya-bunin (摩耶夫人). Also, in Sinhalese she is known as මහාමායා දේවී (Mahāmāyā Dēvi).

> “Later, in one of the first things the Buddha would do after becoming enlightened, she climbs the 33 steps to the Tusita heaven, from which she had descended to take a mortal body, there to preach the Buddhadharma to his mother and free her.”
>
> Manly P. Hall

The mantra with which the heart sutra ends is as follows: Gate gate Pāragate Pārasaṃgate’ Bodhi svāhā.

Gate its translation is Partir, "the one who has left", that is why Buddha is called in India and in Tibetan Buddhism, "the one

who has left, the one who has gone", why this epithet or sacred diagram ?, because the Buddhas do not have an ego, the ego element has been dissolved in the emptiness of Samadhi, in the fundamental emptiness, part of the consciousness remains in the universal consciousness by reading the universal mind.

It is in Sanskrit and its translation would be the following: “Depart, depart, depart to the top. Go to the highest, Awakening. So be it". There are also those who have translated it in the following way: “he has gone, he has gone, gone beyond. Completely exposed, stripped. Awake. Salvation!".

Experts on the subject point out that the Sanskrit word Gate refers precisely to emptiness, but on a personal level. It is equivalent to the concept of “not-me”. What leaves or leaves is the self.

“Nothingness becomes aware of its non-existence”.

All form arises from the heart, [heart of wisdom], the real is that which has no form or name.

“All wrong acts come from the mind. If the mind changes, how could those acts remain?
Buddha

MAKA HANNYA HARAMITA SHINGYO

Called the Heart Sutra because it represents the heart of great wisdom. It was written between the 1st and 6th century of our era. Common to all the lineages of Buddhism, it is certainly the best known sutra. Bodhisattva Avalokiteshvara teaches Sariputra about the emptiness of all beings and things, because none of them have a fixed or substantial character. Everything in itself is impermanent and exists in interdependence and not by itself.
The following sutra is sung after zazen[20]. It is sung in its

Kanbun form (ancient Sanskrit-Chinese phonetics). This sutra is one of the few not attributed to Gautama Buddha. In some Chinese versions of the text, beginning with that of Fayue in the year 735, Buddha confirms and sings the words of Avalokiteśvara. "Of course a Buddha of Compassion."

In the text reference is made to different Buddhist concepts which are said to be Sunyata (Buddhist concept of emptiness), these are, the Skandhas, the six senses (eye, ear,..., mind), the six qualities (form, sound,...), the Dhatus, the chain of twelve of causality4 and the Four Noble Truths, ending with a mantra.

https://www.zen-deshimaru.com/es

"Essence of the Great Wisdom Sutra that allows one to go beyond."

The bodhisattva of True Freedom, through the profound practice of the Great Wisdom, understands that the body and the five skandha (sensation, perception, thought, activity, consciousness) are nothing but emptiness (ku) and through this understanding helps everyone. those who suffer.

O Sariputra, phenomena are not different from emptiness; emptiness is not different from phenomena. Phenomena become ku; ku becomes phenomenon. (The form is the void, the void is the form). The five skandha are also phenomena.

O Sariputra, all existence is ku (emptiness). There is no birth, no beginning, no purity, no stain, no growth, no diminution.

Therefore, in ku, there is no form, no skandha, no eye, no ear, no nose, no tongue, no body, no consciousness.

There is no color, no sound, no smell, no taste, no touch, no object of thought.

There is neither wisdom nor ignorance, neither illusion nor cessation of illusion, neither decay nor death, neither end of decadence nor cessation of suffering.

There is no knowledge, no profit, no profit.

For the bodhisattva, thanks to this wisdom that leads beyond, there is neither fear nor dread.

All illusion and attachment have been severed, and he can apprehend the ultimate end of life, Nirvana.

All the Buddhas of the past, present and future,

they can reach the understanding of this supreme wisdom that liberates from suffering and allows them to find reality.

This matchless mantra goes like this:

“Come on, come on, all together, beyond the beyond, to the edge of satori[21]”.

Text of the Heart Sutra

This is what I've heard.

One day when the Blessed One was at Rajagriha, on the Peak of Vultures, together with a large gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas, he sat aside and entered into the samadhi that designates the dharma called “profound enlightenment”.

At the same time Noble Avalokiteshvara, the bodhisattva of compassion, who was meditating on the profound prajnaparamita, understood that the five skandhas lack nature. So, influenced by The Buddha, Venerable Shariputra asked Noble Avalokiteshvara, "How should a son or daughter of a noble family who wishes to exercise profound prajnaparamita proceed?"

Consulted in this way, Noble Avalokiteshvara, the bodhisattva of compassion, told Venerable Sariputra, “O Sariputra, a son or daughter of a noble family who wishes to exercise profound prajnaparamita should understand that the five skandhas are without nature.

Form is emptiness, emptiness is form. The form is not different from the void, the void is not different from the form. Similarly, sensations, perceptions, impulses and emotions, and consciousness are also empty.

Thus, Shariputra, all dharmas are characterized by emptiness; they neither appear nor disappear, they are neither pure nor impure, they neither increase nor decrease. Therefore, Shariputra, in emptiness there is no form, no sensations, no perceptions, no impulses, no emotions, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no dharmas; no sight, and so even no thought; neither ignorance, nor end of ignorance, and so on until neither old age nor death, neither end of old age, nor end of death; no suffering, no origin of suffering, no cessation of suffering, no path; neither knowledge, nor achievement, nor non-

achievement.

Therefore, Sariputra, since the Bodhisattvas have no attainment, they live according to the prajnaparamita. As there is no obscuration of the mind, there is no fear. They transcend illusion and attain complete nirvana.

All the Buddhas of the three times, through prajnaparamita, fully awakened to the unsurpassed, true and supreme enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great understanding, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no delusion. The prajnaparamita mantra goes like this:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

(Come on, come on, go beyond, go to the other shore, Enlightenment! Joy!).

Thus, Shariputra, the bodhisattva of compassion should exercise profound prajnaparamita."

Then the Blessed One came out of samadhi and praised Noble Avalokiteshvara, the bodhisattva of compassion, saying:

"Well well! O son of noble family; that's how it is. O son of noble family; that's how it is. One should practice profound prajnaparamita as you have taught, and by doing so all the tathagathas will rejoice."

When the Blessed One spoke thus, Venerable Shariputra and Noble Avalokiteshvara, the bodhisattva of compassion, the entire assembly, and the entire world with its gods, humans, asuras, and Gandharvas rejoiced, and they all praised the words

of the Blessed One.

O
n Samadhi and the Heart Sutra

The experience of Samadhi or emptiness where the ego disappears, to function in emptiness[22], «That is why Gautama Buddha was called the one who knows gone», precisely because there is no more ego, he has died to the sensory world and to the form, it involves at the end of the experience, seeing the universe emerge from our heart. (Perfection of wisdom, since everything comes from there including spiritual beings or cosmic teachers, all illusory).

"Every form is illusory, the same for what has a name in Taoist prose."

Also the mechanics on which consciousness is built, which is a metaphysics. [The universe is real why we observe it, all form is emptiness and illusion «Maya», mental forms].
"All of this metaphysics involves the attainment of Samadhi, becoming Shiva or Buddha, the ego dissolving into emptiness, and seeing the universe emerge from our hearts as thought forms."

"The manifested universe is nothing more than infinite emptiness forever, during the experience of Samadhi the emptiness without ego is perceived infinite and eternal". [All universal reality only exists at this moment that during the experience of Samadhi is perceived eternal].

"In the case of the Mother of Buddha, represented in the form of a Queen bee, mother of all Buddhas."

Avalokiteshvara addresses Shariputra to explain fundamental emptiness (shunyatā[23]) of the individual being and of all phenomena.
The Sanskrit word prajna[24] it means here “direct knowledge of the truth that leads to liberation”. Rather than through study, this non-dualistic wisdom is developed through meditation and direct experience.

"Buddhism is deeply experiential, it does not have a faith in the sense of believing something unprovable like heaven or hell, quite the contrary, its anthology is in the experimentation of spirituality."

The Heart Sutra of which there are several versions of it, long and short in various schools and variants; it is recited and sung in Japan, in Vietnam, in Korea, in India and in all the countries

where Mahayana Buddhism is practiced, both Sutras represent the most important to understand Mahayana Buddhism.

This is what I once heard:

Once the Blessed One was dwelling on Rajagriha, the Peak of the Vultures mountain[25], together with a great assembly of the sangha of monks and a great assembly of the sangha of bodhisattvas[26].

Then the Blessed One entered the Samadhi that expresses the dharma called “profound luminosity”, and at that very moment the noble Avalokiteshvara, the bodhisattva mahasattva, while practicing the profound prajñaparamita, saw in this way: He saw that the five skandhas[27] they are empty by nature. Then, by the power of the Buddha, Shariputra said to the noble Avalokiteshvara, the bodhisattva mahasattva: "How should a son of a noble family who wishes to practice profound prajnaparamita train himself?"

After these words, the noble Avalokiteshvara, said to the venerable Shariputra[28]: “O Shariputra, a son of a noble family[29] who wishes to practice profound prajñaparamita should see it like this:
“See that the five skandhas[30] they are empty by nature. Form is emptiness, and emptiness is also form. Emptiness is none other than form, form is none other than emptiness.

“In the same way, sensations, perceptions, formations and consciousness are emptiness. So, Sariputra, all dharmas are emptiness. There are no characteristics, there is no birth or cessation. There is neither impurity nor purity. There is no decrease or increase.

"Basically there is no spiritual gain or loss, no spiritual gain or loss."

“Therefore, Shariputra, in emptiness there is no form, no sensations, no perceptions, no formations, no consciousness.

“There is no sight, no hearing, no smell, no taste, no touch, no mind. There are no appearances, no sound, no smell, no taste, no touch, no dharmas; there is no dhatu of sight, nor of any other sense, nor of mind, nor dhatu of mental consciousness; there is no ignorance, no end of ignorance... no old age and death, no end of old age and death. There is no suffering, no origin of suffering, no cessation of suffering; no path, no wisdom, no achievements or non-achievements.

“Therefore, Shariputra, since bodhisattvas have no achievements, they maintain themselves through prajñaparamita. As there are no obscurations of the mind, there is no fear. They transcend falsehood and reach the final nirvana[31].

"All the buddhas of the three times, by means of the prajñaparamita[32], fully awaken to unsurpassed true ultimate enlightenment.

“Therefore the great mantra of prajñaparamita, the mantra of transcendental knowledge, the unsurpassed mantra, the matchless mantra, the mantra that relieves all suffering, must be known as the truth, since there is no delusion. The prajñaparamita mantra reads thus:

tadyata om gate gate paragate parasamgate bodhi soha [beyond, beyond, gone beyond; wide awake, awake, so be it]. [33], awakening, svaha."

"There are beliefs within Tibetan Buddhism that after the experience of emptiness the heavens where the Buddhas and bodhisattvas dwell would be found."

"Shariputra, this is how the bodhisattva[34] mahasattva[35] he must train himself in deep prajñaparamita."

In early texts, the Buddha often refers to himself as "Tathagata." The term is often thought to mean "one who has gone" (tathā-gata) or "one who has come" (tathā-āgata), possibly referring to the transcendental nature of the Buddha's spiritual attainment. One who has no ego. It is common to call Buddha, the one who has gone or the one who is not. He is represented in various parts of India with an empty chair.

In the event that the experience of Samadhi lasts for days, the consciousness that manifests in that being is universal within the ocean of wisdom, not egoic, you can read the thoughts of the entire universe and know their purposes, as well as appear in various parts of the universe at the same time, not be spatially linked, read the universal mind as well as the mind of the disciples as in the case of Ramakrisna in the 19th century who could read the thoughts of his disciples during Samadhi.

Then the Blessed One came out of that samadhi and praised the noble Avalokiteshvara[36],the bodhisattva mahasattva, saying: "Well, well, O son of noble family, so it is. O son of noble family, so it is. One should practice profound prajnaparamita as you have taught, and all the tathagatas will rejoice."

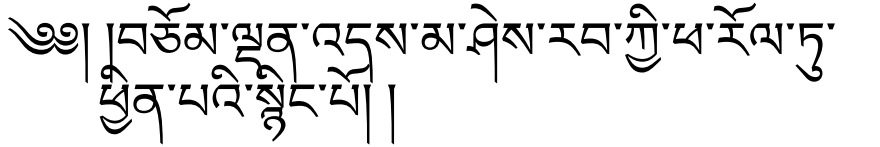
Saying this the Blessed One, venerable Shariputra and noble Avalokiteshvara, the bodhisattava mahasattva, all that assembly and the world with its gods, humans, asuras and Gandharvas

rejoiced and praised the word of the Blessed One.
Thus concludes the Heart of Transcendental Knowledge Sutra.

Font:
Magdalena Durán (trad.), *El Sutra del Corazón del Conocimiento Trascendental*, inédito.
Traducción de Magdalena Durán sobre la versión en inglés de Rigpa.

https://www.revistadelauniversidad.mx/articles/4c2bbae7-1328-4e99-abc9-a4c94de6d13e/el-sutra-del-corazon

"The mantra is basically the pronunciation of the Samadhi. A glorious song to emptiness".



«The Heart of Transcendent Wisdom Sutra» In praise of the Prajñāpāramitā[37].

"The mother of the Buddhas is the understanding of the ultimate nature of the Void. Since all beings, including each one of us, have Buddha nature, Prajnaparamita is ultimately the Mother of All, whether in the form of Sutra or Mother Buddha."

In the case of the mother of the Buddha, it is to see the Mayan illusion, the mother of the Buddha in all forms, since they are all empty. In ecstatic experiences of the Samadhi type, it is possible to see mother goddesses such as the goddess Kuan Yin[38] in China.

"Nothingness becomes aware of its non-existence."

S
amadhi

Samadhi[39] it is the goal of all meditation, it is the union with the cosmos, a spiritual ecstasy by union with the totality, «the ego dissolves in the ocean of the ultimate reality that is a limitless void» and eternally present. The experiences of extreme emptiness or totality in the Buddhist style, like the experiences of spiritual ecstasy, are of the spiritual reverberation type, an experience that may or may not include the visualization of cosmic teachers, many times in their feminine form.
En el caso de la experiencia de éxtasis por Vacío extremo o Samadhi, al estilo «Budista - Taoísta» also a physical near-death experience "Maha Samadhi" upon the death of the master. The ego disappears and one feels without ego, merging with the

empty totality or emptiness, in these spiritual experiences at the edge of reality, [extremely difficult to count], the ego dissolves, expanding its perception until it reaches the universal and infinite, object disappears and subject, one with the eye of brahma placed in the heart at the end of the egoless experience «emerging the universe from his own heart», all this as a metaphysics based on the heart, «heart of wisdom», for this reason in ancient Egyptian culture they did not remove the heart from the body and in India, Hiraṇyagarbha is valued even today[40] "Golden egg and this as a creative matrix".

"The experience is real and appears told in myths and legends of the ancient world, fundamentally Indo-European, and in modern thinkers such as Jiddu Krishnamurti, Osho, as well as Yogananda, as a universal law of awakening to the fundamental truth, the ultimate reality is an infinite void, an ocean of consciousness.

But this womb as creative vulva" (Sanskrit: हिरण्यगर्भः; literally the "golden womb", poetically translated as universal womb, is the source of the creation of the universe or cosmos manifested in Vedic philosophy. [Heart of Gold].

"In a spiritual experience of ecstasy, the universe is seen to emerge from the heart of the experiencer."

"The heart is visualized as gold in an experience of fusion with the whole."

These oriental experiences are not unrelated to spiritual experiences of a Christian type, which Saint Teresa of Avila comments during her transverberation, «I saw an angel who fit me to the left side in bodily form... It was not big, but small, very beautiful, the face so lit that it seemed of the angels very raised, that it seems all are burning... I saw in his hands a long gold dart, and at the end of the iron it seemed to me to have a

little fire».

Saint Teresa of Avila
It seemed to me that he put it through my heart sometimes and that it reached my entrails: when he took it out, it seemed to me that he was taking them with him, and he left me all ablaze with the great love of God. The pain that made me give those moans was so great, and so excessive the softness that puts me this great pain that there is no desire to remove, nor is the soul content with less than God. It is not bodily pain, but spiritual, although the body does not stop participating somewhat, and even fed up. It is such a gentle sweetheart that passes between the soul and God, that I beg your goodness to please whoever thinks I am lying... The days that this lasted I was dumbfounded, I did not want to see or speak, but to embrace myself with my pity, that for me was greater glory, than those who have taken what I created.

Saint Teresa of Avila Life Saint Teresa of Avila Life. Chapter 29.Saint Teresa[41]

The Hiraṇyagarbha “Golden Egg.” It finds mention in a hymn in the Rigveda (RV 10.121), known as Hiraṇyagarbha Sūkta, which suggests a single creator deity (verse 8: yo deveṣv ādhi devā eka āsīt, Griffith: "He is the God of gods, and none besides him .”, identified in the hymn as Prajāpati[42]. The concept of the "golden womb" is first mentioned in the Vishvakarma Sūkta (RV 10.82.5,6) which depicted the "primordial womb" resting on Vishvakarma's navel[43]. These images were later transferred to Vishnu and Surya.

“It is a matrix, but it is placed in the heart of the creator, like a golden heart, from which all things arise.”

“The same symbology but in the Egyptian culture. the scarab or beetle, fulfilled the function of being the creative symbol after

physical death, also of protection of the deceased and source of the word".

Literally when it was placed in the bodies protecting the heart, it was found written in sacred texts, they were placed in the tombs in the place of the heart that was never removed from the body carved from green crystal, it was an amulet of life and power, with dung beetle shape[44] (Egyptian Scarabaeus sacer), which represented the rising Sun, and was a symbol of resurrection in Egyptian mythology.

In life it provided protection against evil, visible or invisible, giving daily strength and power. In death, whoever wore it acquired the possibility of resurrecting and being able to achieve eternal life. The scarab was linked to the god Khepri, the form of Ra as the rising Sun, and was the symbol of the constant transformation of existence.

"The race of beetles has no females, but all the males expel their sperm in a round pellet of material which they roll off the opposite side, just as the sun seems to return to the heavens in the opposite direction of its own course, which it is from west to east."
Plutarch[45]
The purpose of the "heart beetle" was to ensure that the heart would not testify against the deceased at the judgment of the dead. Another possibility is suggested by the words of transformation in the Coffin Texts, which state that the soul of the deceased can transform (xpr) into a human, a god, or a bird and reappear in the world of the living.

"An experience due to emptiness is not an experience at all, the ego ceases to have relevance, it dissolves into fundamental emptiness, it ceases to be an experience in any sense because the experiencer disappears, it is no more and only infinite emptiness remains, the ego dissolves into the all that is, the ultimate reality

manifests as an infinite void.”

Our consciousness is a singularity, a vibrant void, like a string that vibrates billions of times per second within a history and time as a whole the manifested universe, consciousness is not caused by our physical brain, it works as a decoder of the world and it is the same one that creates the experience of unidirectional time forward, the experience of Samadhi makes you see the process on which the objective reality is created, which is more similar to a material dream, "like reading a three-dimensional book”, what we call the objective world, as if you had pages of a book in your hand, if you leaf through a fast book with static images very quickly, you manage to bring it to life and make them move, but if the process is slower you will verify that the images are seen as they are actually static, during an experience of Samadhi Buddhist style - Taoist[46] the outside world stops and disappears, our consciousness merges with everything else and the ego disappears, [physical death] in this way the Samadhi is perceived «where time and space are illusory, since everything happens in a single magical moment and eternal that has existed forever and will exist forever", objective reality is a consequence of consciousness moving between these sheets or parallel realities, the universe represents an infinite book, these flat dimensional spaces create the illusion that one and things move , movement is an illusion, like forms, there is nothing outside it is just an infinite black void, our objective reality represents symbols of our interior, symbolic aspects of our interior, in essence we read in our interior what we have inside .

Moving within this universe of infinite experiences is a continuous look within ourselves, since there is nothing outside, the outside is an illusion just like time and forms. The only real thing is him now.

All this shows you the Samadhi yes, reality is a metaphysical

construction of consciousness product of the fact that we are multidimensional beings, we could not experience time and space if it were not in this metaphysical way, which in the end discovers illusory our true being is the spirit «the divine spark» the real thing in us that 1st manifests as an Atma soul, or Vital energy at an infinitely lower level and the Atma dreams the lives, all in the now like a great mandala, all happening in a single magical instant and eternal, wheels within wheels material dreams within dreams.

"Life is just another name for a material dream."

"The universe in a mystical experience, emerges from our heart, complete to the most distant galaxy and this represents an atom of our consciousness empty and without ego, infinitely empty."

"Nothing became aware of its non-existence."

"Spiritual experiences are static and in many cases include experiences of emptiness, their analogy in the Gnostic Egyptian world would be the creation of the God Thoth by writing, but from the heart of the seeker."

According to Egyptian culture:
Inscription Cap. XXXB:
The inscription has the name and position of the owner Cap. 30B of the Book of the Dead:

Osiris, [he] military scribe Hati-/ IAY, the justified, says: Heart [I received] from my mother, / heart of different ages! Do not rise up against me as a witness, / do not contradict me in court, and do not be hostile / towards me in the presence of the Keeper of the Scales. you are my Ka[47] (vital force), / which is in my body, the creator, who makes all my members prosper. Go to / the place, which is prepared for me. Do not commit / let my name stink to the judges, who make / [mortal] people to

(renewed) beginners.

Exercises to reach Samadhi:

Al Samadhi, which is a state of consciousness of dispossession, everything disappears, including the ego, it is reached mainly through meditation, there are also exercises whose purpose is to help the body and mind prepare to achieve it. Yoga whose meaning is union, ecstasy, glory is a path towards that level of consciousness of becoming gold, others can be the contemplation of a symbol, the painting of a mandala, or the repetition of a mantra, fundamentally the silence that in essence is gold.

“It is not necessary to do anything, not even speak, one is locked inside the wheel if he speaks.”

“The wu-wei, the practice of not doing is to know what not doing is to reach the goal without a goal”.

“The Samadhis occur in the life of the seeker first[48], like a rarefied statement of an echo that will only be revealed in the future. The experiences of totality happen in the young seeker first, the darkness happens first, like a semi-open door, of what we did in the future, two steps later we will realize what it was”.

It is always now, therefore, much of what we do in the future, [an illusion like broken glass] determines our past gloriously.

The Samadhi in the religions of the East:

For Buddhism, Samadhi is the discovery of one's own Buddhahood. “The search of yoga and also in Buddhism, is that of the achievement of Samadhi.” It is closely related to the experience that in Zen Buddhism is called Satori. For Hinduism in general, Samadhi is unity with Brahman, the impersonal god.

For the Vishnuists, it is the mental perception in which the meditator visualizes the body of the god Vishnu, in other words the devotee is transformed into Vishnu.

The Samadhi a reflection:

For Hinduism, Samadhi is an illumination in which the meditator transcends the phenomenal appearance and is thus freed from Samsara, the cycle of birth, death and reincarnation. It is thus considered, together with the supreme knowledge or jnana, the moment of moksa or liberation.

Source: Wikipedia/Encyclopedia Britannica.

A state in which consciousness transcends the phenomenal appearance, time and space are dissolved in a state of temporality, “The Eternal Now”, where the physical body ceases to have relevance and the ego dissolves in totality, in the end it is seen arise all creation from the heart of the meditator.

It is a state of ecstasy in which the mind is fully aware, although the body does not feel and ceases to have relevance, and when returning to its ordinary physical state, it brings with it and remembers past experiences in the state beyond the physical. “One feels all things in their fullness, being the void itself infinite and eternal”.

Only this moment is, but it manifests itself as an empty and infinite eternity on which consciousness participates in that process of emptiness, not ego, not time and space, not me or you, neither object nor subject.
In the religious practice of Buddhism, Samadhi is the goal of the eightfold path, as well as the liberation produced by the practice of Tantra.

Two types of samadhi:

The first type is the savikalpa samadhi[49], a trance, vision or experience, even involuntary, that comes unexpectedly and also leaves unexpectedly, because you are not yet in control. After many more years of meditation practice the following type would be reached.

There is a voluntary control of the state of Samadhi, being able to enter and leave it at will, with a minimum of meditation. This supreme state was achieved by great beings such as Gautama Buddha, Mahavira or in the nineteenth century, Sri Ramakrishna, who could enter Nirvikalpa at will, and read the minds of his disciples in the universal mind. We are talking about embodiments of divine will and love or Avatars.

Samadhi is the state of consciousness that is reached when, during meditation, the person feels that he is merging with the universe, becoming an infinite void. In various religious and mystical traditions of East Asia - such as Hinduism, Buddhism, Jainism, Sikhism[50] and in yoga— samādhi is considered a state of consciousness of meditation, contemplation or recollection in which one feels to achieve unity with the divine.

The Sanskrit term samādhi (in Devanagari alphabet: समाधि) comes from sam or samiak: 'complete' and ādhi: '[mental] absorption'.

The ultimate goal of the meditative practice of yoga is the achievement of Samadhi, that is, becoming Shiva.

yoga chitta vritti nirodha
Yoga is the cessation of mental fluctuations
Patanjali, Yoga Sutras

Samadhi is a sought after goal both within Hinduism and Buddhism. Generally in the experience of Samadhi one is standing or walking or just standing [as a column], in a paradoxical state that arises randomly, whense feel a spiritual hit or, Shaktipat[51], blow of the master then begins a process of gradual dissolution of the ego that at first will manifest as an expansion of the consciousness of the experimenter outside the physical body until feeling all things without limits and entering the hall of mirrors, the body image it is reflected infinitely like a hall of mirrors and one is aware of all those reflections[52], then the ego dissolves into emptiness and the universe emerges from our heart. Emptiness is experienced as eternal and infinite emptiness both in its emptiness and its extension.

A Sannyasin, Swami Lokesananda, visited the Maharshi[53] and asked about the types of Samadhi.
Maharshi expressed:

- Staying in Reality is Samadhi. Staying in Reality with effort is Savikalpa Samadhi*i*[54].
- Immersing in Reality and remaining unaware of the world is Nirvikalpa Samadhi.
- Sinking into Ignorance and remaining unaware of the world is deep sleep. (Head bows, but not in Samadhi).
- Remaining in the pure primordial natural state without effort is Sahaja Nirvikalpa Samadhi.

D.: It is said that one who remains in Nirvikalpa Samadhi for twenty-one days must necessarily give up the physical body.

M.: *Samadhi means passing beyond the Dehatma Budhi (the I-am-he-body idea), and the non-identification of the body with the Self is a conclusion that precedes it.*

The external Samadhi remains in Reality while witnessing the world, without reacting to it from within.

There is the stillness of an ocean without waves. Internal Samadhi involves loss of body awareness.

D.: Is the loss of body consciousness a prerequisite for attaining Sahaja Samadhi?

M.: What is body consciousness? Analyze it. There must be a body and a consciousness limited to it that together constitute the consciousness of the body. This must be in another Consciousness which is absolute and unaffected. Stay in it. That is Samadhi. It exists when there is no body-consciousness because it transcends body-consciousness, and it also exists when there is body-consciousness. So it is always here.

What does it matter if body consciousness is lost or retained? When it is lost it is internal Samadhi, when it is retained it is external Samadhi. That is all. A person must stay in any of the six Samadhis for Sahaja Samadhi to be easy for him.

D.: Does the Maharshi enter Nirvikalpa Samadhi?

M.: If the eyes are closed, it is Nirvikalpa; if they are open, it is Savikalpa (although differentiated, in absolute rest). The ever-present state is the natural Sahaja state.

D.: Sri Ramakrishna says that Nirvikalpa Samadhi cannot last more than twenty-one days. If it persists, the person dies. Is it so?.

M.: When the prarabdha[55] exhausted, the ego is completely dissolved without leaving any trace behind. This is the final release.

Unless the prarabdha is completely exhausted, the ego will continue to rise in its pure form, even in the jivanmuktas. However, I doubt that statement about the maximum duration of twenty-one days. It is said that people cannot live if they fast thirty or forty days. But there are those who fast longer, for example, a hundred days. That means for those people there is still prarabdha.

Samadhi Pada (51 sutras) According to Patanjali

“Samadhi refers to a state of bliss in which the yogi is absorbed in the One. The author describes yoga and then the means of attaining samadhi. This chapter contains the most famous verses: Atha yoga anusasanam (Yoga begins with discipline) and Yogas citta vritti nirodha (Yoga is the control of citta vrittis, i.e. thoughts and feelings)”.

“The past is past, the future is uncertain, only the present is in our hands. Man's greatest duty is to live in the present and share his joy with his fellow men. Frankly speaking, the human being is the most lucky of all living creatures. Compared to the entire cosmos, man is as small as an atom and yet he can comprehend the magnitude and immensity of creation, which is truly amazing. He attains immortality by understanding the unity between the microcosm and the macrocosm. As I mentioned yesterday, whoever cultivates the sowing of Love in the field of his heart is a true Christian, Sikh, Hindu or Muslim; in fact, he is a true human being on Earth. Man cannot exist without love, the principle of love is HIRANYAGARBHA. This hiranyagarbha is situated on the right side of the human body and the physical heart on the left. The physical heart on the left side is going to be left one day by some circumstance or another. The hiranyagarbha located on the right side of the human body is always correct, it is immortal, eternal and all-encompassing. It is present not only in human beings but in birds, beasts and in every living thing.

The Vedas say: "Eswara Sarvabhuthanam" God is present in all beings. "Isavaasyan Idam Jagat" God pervades the entire cosmos. It is love that originates from his Hiranya. The three principles of reaction, resonance and reflection have originated in hiranyagarbha." Sai Baba Speeches Unable to recognize his true identity, man is wasting his life going after temporary, fleeting, transitory and ephemeral pleasures. As I told you yesterday, gold loses its value, shine and identity when mixed with different metals such as silver, copper and bronze, so the heart that can be compared to gold loses its value, shine and intensity, as a result of its association with the metals of worldly desires, this is the present struggle in the world today. Man behaves like a demon, evil and bestial because he has forgotten his divine nature. Divine love originates from HIRANYAGARBHA. This divine love lives by giving and forgiving, while selfish love lives by receiving and forgetting. This divine love is essential for man.

Sai Baba / Speeches

Samadhi of Sri Aurobindo and the Mother

(Mona Sarkar's mother:) "It's awesome. His presence vibrates, concrete, throughout the Samadhi. And the influence of it penetrates and touches the central being and awakens the consciousness to spiritual life. Even agnostics, unbelievers, people of ill will who come out of curiosity to visit the Samadhi, return amazed by a mysterious alchemy and find inner peace, because there. He showers his peace and compassion on him constantly. This is what bathes them when they pass in front of it. It's an incredible activity supercharged by the strength and her presence of him."

Samadhi of Sri Aurobindo and the Mother

(Mother of Mona Sarkar:) “When I look at the Samadhi and see what is happening there, I am amazed to find this column of dazzling light that vibrates with a transformative energy and force. It rises like this: (the mother makes an upward movement with her hands) with a splendor and brilliance like an outpouring of light throughout the Samadhi. It is the New Light materializing.

At night, when everything is calm, there are some entities that cleanse this place of everything that people have left behind, all the formations of falsehood, desires, impatient pleas, all kinds of complaints, ill wills and illnesses, as well as like the hostile forces, and make this place peaceful and pleasant. They purify the entire environment with so much love that Their presence is felt.”

Samadhi of Sri Aurobindo and the Mother

(Mother of Mona Sarkar:) “It is he who is there – in the divine body – divinized Himself, the representative of all humanity, he who, by His own effort, by his tapasya and by the sadhana that he has done in His body, has made his body glorious. The realizations and experiences that He has had, what he has accumulated in his body through this yogic effort, has charged his body with transforming power. It is charged, dynamically charged with an overflowing force and light; it is this that envelops the entire atmosphere. All around, is the presence of him. It endures because it is the supramental force and it shows no signs of abating. He can not.”

Samadhi of Sri Aurobindo and the Mother

(Mother of Satprem, 1963:) “Basically, the true power of the guru is to fill in the gaps! To get in touch: when you are in the higher planes, to get in touch with the highest. Or to get in touch with your soul, your inner psychic being, or to get in touch with the Supreme, but not many can do that.

That's what I saw when I talked to you the other day about what I called a "bath of the Lord." The room was full, really full of a Presence (you can't even call it a "vibration", it's much more than a vibration: it's a Presence), but when people walk in, they don't feel a thing! Or if they do, they don't even understand, it doesn't correspond to anything in their consciousness. But if I focus a particular vibration on your consciousness, I put you in touch with it. And suddenly they feel something, with the impression that it is something new, it is nothing new! What is new is your ability to perceive the thing.

In general, this is how it works: the Lord is everywhere, His vibration is everywhere, but what is new is the ability to feel or be aware of Him. From all eternity He has been there, for all eternity He will be there. over there."

(Mona Sarkar:) "Mother, you know that I have not done pranam in the grave [the Samadhi]; but when I see others doing it I think that I am a wretch and that I do not pay him any homage. But Mother, I have never felt that I should do pranam.
(Mother:) It is not a rule that one should do pranam. Only those who feel the need to do it should do it. It is far more important to be faithful to the spirit and teachings of Sri Aurobindo and not to do anything that is contrary to his teachings than to prostrate yourself before a grave". Samadhi of Sri Aurobindo and the Mother

The following poem was written by Paramahansa Yogananda, whose legacy has greatly contributed to establishing a much more complete, human and spiritual vision of life. Samadhi is the highest state of consciousness or enlightenment according to yogic philosophy; in this poem the Master describes the glory of this cosmic state.

Vanished the veils of light and shadow,

vanished all vapor of sadness, Dispersed from the dawns of vain glory, Dissolved the gloomy sensory mirage. Love, hate, health, illness, life, death, They died, false shadows, on the dual screen. Waves of laughter, abysses of sarcasm, whirlpools of melancholy, Mixed in the vast sea of happiness. The storm of maya has been silenced by the magic wand of deep intuition.

The universe, subconsciously forgotten dream lurks. Ready to invade my newly awakened divine memory. I live outside the cosmic shadow. That cannot exist without me; Although the ocean exists without the waves.

They cannot survive without it. Dreams and awakenings, the deep states of Turia, Present, past and future are no longer for me. If not an eternal present and a future for everything.

Planets, stars, stardust, earth, Final cataclysmic volcanic eruptions, Future creation furnaces, X-ray glaciers, fiery electron flood, Thoughts of all men, past, present, future Every blade of grass, myself, humanity, every particle of universal dust, anger, greed, good and evil, salvation and lust, I transmuted everything, I assimilated everything. In the vast ocean of blood of my own unique Being. Embers of joy that fueled my zeal.

Blinding my tearful eyes, They burned in immortal flames of bliss, consuming my tears, my limits, my everything. You are

me, I am You, Knowing, Knowing, Known, all One! Calm, unalterable emotion, eternally living, peace ever new! Blissful beyond all imagined expectation, happy samadhi!

Not in an unconscious state. Or mental anesthesia without voluntary return, Samadhi extends my conscious realm. Beyond the limits in my mortal frame to the farthest limit of eternity, Where I, the Cosmic Sea, Behold the little me floating in me. Neither the sparrow nor the grain of sand passes or falls out of my sight. All space floats like an iceberg in my mental ocean, colossal container, I, from everything made, by the deep, long and thirsty meditation taught by the Master, Comes this celestial samadhi.

The moving murmurs of atoms are heard; The dark earth, the mountains and the valleys, liquefy and mix! Flowing oceans become vapors of nebulae! AUM blows on vapors, opening their veils prodigiously. The oceans appear revealed in luminous electrons. Until at last the sound of the cosmic drum. Fade the material lights in eternal rays. Of all-pervading happiness.

From joy I came, for joy I live, and in sacred joy I am confused. Ocean of the mind, I drink all the waves of creation. The four veils of solid, liquid, vapor and light Rise free. Myself in everything, I enter into the great Myself; Forever parted the agile and shimmering shadows of the deadly memory. I integrate in my mental sky, below forward and very high above. Eternity and I, a united ray. A little bubble of laughter, I have become the same Sea of Joy.

Paramahansa Yogananda

Yogananda taught his disciples the need for direct experience of truth as opposed to blind faith. He said that “The true basis of religion is not faith, but intuitive experience. Intuition is the ability of the soul to know God. To know what religion really is, you have to know God.”

Yogananda describes his first experience of Samādhi, or supraconsciousness, in chapter 14, entitled "An Experience of Cosmic Consciousness." For example, when he began to see for the first time through the symbolic "third eye" of the spirit, he relates that he could see in all directions, not only forwards, but also sideways, backwards, up and down, being able to also see through solid objects such as walls, etc.

To reach and experience this state of Samadhi, the absolute cessation of all movement and activity of the body would be necessary, stopping breathing, brain activity, and metabolism, which would produce total and absolute disconnection with the outside world and with what that binds us to it, the body, which in turn limits and binds our consciousness, which, once freed from the limitation of the connection with the body, could expand inconceivably.

Yogananda calls this bodily state (called samādhi in yoga), "suspended animation", which would be a kind of "reversible or temporary death", in which the body is totally dead, but the consciousness is totally awake, expanding without limits in an unimaginable way. until becoming one with God. The universe then feels like one's own body. This state would only be reached after several lifetimes of meditation practice.
First of all, it is a sporadic and uncontrolled experience (savikalpa samādhi), similar to the mystical trances of Saint Teresa of Ávila, Saint John of the Cross and other mystics from other religious cultures. After further long practice full control (nirvikalpa samādhi) would finally be achieved.[56]), being able to enter and exit this state at will.

This state would have been achieved by few people, among whom Yogananda cites Jesus and Krishna, whom he considered the highest teachers and yogis of the West and East respectively.

Jesus —according to the Gospel of Aquarius (a book written in 1908 by the American writer Levi Dowling [1844-1911]) and others— would have traveled to India between the ages of 14 and 30, would have learned and practiced meditation with the highest yogis and gurus, and would have reached the highest degree, the degree of "Christ".

He taught that kriyā yoga, and other meditative practices, help people achieve that understanding, which he called self realization as “self-realization”.

Yogananda taught his disciples the need for direct experience of truth as opposed to blind faith. He said that “The true basis of religion is not faith, but intuitive experience. Intuition is the ability of the soul to know God. To know what religion really is, you have to know God.”

Static and spiritual experiences, such as Samadhi, which in essence is not an experience since the experiencer disappears, are close to the proximity of extraterrestrial-type events, humanity will enter Ecstasy (emotion) due to the proximity of alien-type ships. E.T., many of these vibrate at high frequencies and people in their vicinity will go into Ecstasy like Samadhi or a blissful experience.

Samadhi Experience [57], a spiritual ecstasy.

First I perceived myself outside the physical body visualizing from a spherical perspective, I could see from all angles as if I had eyes everywhere, I could see up and behind, to the sides suddenly there was a mental relaxation and my consciousness expanded again and my field of vision also and I began to see myself from multiple perspectives being aware of all of them, "A hall of mirrors" at the same time I had the feeling of being all things, I could perceive myself as the tree that was planted in the

street, it became me, I could feel it and feel that it was that tree or the animals that were in the street, I felt myself to be those beings, «the ego began to dissolve», the Samadhi[58] it is an ecstasy where the ego dissolves to merge into the empty whole. In essence discovering that physical reality is formless emptiness.

Then another relaxation occurred and what seemed to me is that my consciousness expanded to the limits of the block being a sphere of consciousness that could be expanded indefinitely, I could see myself from different perspectives, thousands of perspectives and being aware of all of them, something similar to enter a room and be at the same moment in the living room and a room as well as on the balcony and look at myself from all those perspectives being aware of all of them, a mental paradox experiencia metafísica multidimensional y multifacética.
There was only that consciousness looking at itself and recognizing itself from the different points of view of that paranormal experience, to later produce a final relaxation and become an endogenous black void there was nothing, only void in the style of a black hole, there was no me, nor you , nor him, the ego dissolved in totality encompassing the infinite universe the whole, which is in its eternal immensity an infinite void, in which there is nothing "there was neither I nor you nor he". Samadhi experiences[59] they are difficult to tell why the ego disappears, that is, the observer, the subject and the object dissolve in the void.

“The Taoists call this experience the house of the ancestors or extreme emptiness.”
Then there was an infinite relaxation and eons and eons of time

passed, infinity and eternity passing through my being, there was neither me nor anything, neither you nor him, there was no spectator nor spectacle nor subject nor objective reality, space and time They're sold out only leaving an eternal void in the now, that emptiness was exhausted only after spending all eternity for my being.

I was able to perceive that thoughts came out of the center of my heart as if they were colored spheres, the universe emerges from the center of our heart, we are immersed in a universe where our heart is the center, Fiat lux when we move in reality it is the consciousness that moves, we are immersed within a reality or absolute Brahman "a mental plane", which allows us to experience an infinite number of realities as if they were pages of an infinite book each of these leaves represents a dimension or parallel reality (of the same way a movie is played on a film reel, we know the film is on the reel but if we take out the celluloid we see frame by frame of static), every time we think something that thought emanates from the heart and the universe shows us exactly the objective reality that we perceive, how is movement constructed?, we never move, movement is an illusion, time too, just like in a film or movie In a movie class, if we watch a movie, the actors move and the film becomes dynamic, but if I take the film off the reel and see it frame by frame, the images They are static, in the same way our objective reality is built, these three-dimensional images are formed by the core of our being, which is a vibration that vibrates so fast passing through parallel realities that they are perceived as flat, moving so fast through them, creating the illusion of three-dimensionality. they move so fast, millions of times a second creating the illusion of movement.

Just as the shapes of our heart emanate thoughts that when they reach the limit they transform into the objective reality that we perceive in a three-dimensional way, in essence we read a multidimensional book, where we ourselves are part of the book a story within the book, like paintings of In celluloid film, each frame represents one dimension of the three-dimensional film. The speed with which the frames of the film pass is so great that we never perceive failures in reality except in Samadhi, which is an experience of emptiness or emptiness, Samadhi means feeling all things, since we are born if such a thing exists in reality until we die [A form of illusion], we find ourselves in a metaphysical tube of light, a holographic world like a holodesk[60], when we begin to realize that objective reality is an illusion, it is more like a dream and a mental plane, we will focus on creating objective reality with thought, (Everything exists from always, nothing is created or destroyed, everything is a continuous reading in the now) When I came out of the Samadhi, a disembodied voice reminded me:

"Nothing becomes aware of its existence."[61]

Much of what we do in our future reverberates into the past like quantum bombs and creates a warp-like network "in the eternal now", in other words, what we do in the future "everything coexists in the now", has enormous repercussions In the past, the butterfly effect, the flapping of its wings in our future, caused us to choose a certain professional career in the past, or caused our parents to die or the birth of our children. [Butterfly Effect].

Tilopa, the great Tibetan Master, taught his disciple Naropa,

and these were his six main pieces of advice; which summarize the essence of Spiritual Awakening assimilable to the achievement of Samadhi and seeing the universe emerge from our hearts. Part of this metaphysics is important, for the construction of the Rainbow body.

Do not remember, leave behind what's happend

When we live based on the past we get stuck in something that is not real and that can only affect us when we remember it through thought. We must use the past only for practical cases, such as when we remember a route or a piece of information that is relevant in the present, everything else is unnecessary.

Do not imagine, let go of what can come

Living based on the future generates anxiety and expectations, which becomes suffering when these expectations are not met. It is important to plan our future, but to do it without adherence to what was planned.

Don't think, let go of what happens now[62]

Not thinking means observing the present without making judgments or putting labels on what we perceive with our senses. For example, if we see a rose, let's not let the mind use the word "rose" because doing so accesses the memories and categories it has stored about that flower. When we see the rose or any other object or person we do not let the mind give it a name and then we will be able to perceive the pure and naked reality.

Don't examine, don't try to interpret anything

Interpretations and judgments distort our vision of reality because they force us to look at the present through the lenses of the past. By doing this we are no longer seeing reality but the projection of our beliefs, prejudices and paradigms. To comply with this advice we need to eliminate the mental categories of "good" and "bad" that make us perceive the world in black and white, thus losing us from the infinite range of colors that exist.

Do not check, do not try to make something happen

This is the most powerful form of prayer: letting go of everything and letting the Tao work with its intelligence and show us its design in a natural way -when we try to control circumstances we hinder the flow of Tao and let the mind get in the way- to flow with the Tao it is necessary to have the absolute certainty that Life is always on our side.

Rest and relax now

The sixth advice tells us to let go and flow in the river of life instead of swimming against the current. This is the total surrender, when we do it consciously, life begins to find its way on its own and leads us to experiences never before imagined, which lead to our Supreme Awakening. As in tip five, we need to have faith in life and let it carry us in its arms.

Biographical Data on the life of Tilopa (Bengal, 988-1069) was a tantric practitioner and a Buddhist mahasiddha born in Bengal, either in Chativavo (Chittagong) or in Jagora. He developed the mahamudra doctrine, a set of practices that—according to his followers—accelerate the process of attaining enlightenment.

Tilopa in tibetan. Talika in Sanskrit

He is recognized as the human founder of the Kagyu lineage of Tibetan Buddhism and is considered by his followers to be the Buddha Vajradhara.

On Borges and Buddhism, an excerpt from the text BORGES IN DIALOGUE ON BUDDHISM Cristina Parodi & Ivan Almeida

Ambassador Mehrotra: I want to ask, Borges, what attracted you to Buddhism? Borges: I was led to Buddhism by Schopenhauer's book Die Welt als Wille und Vorstellung, The World as Will and Representation. But, I wanted to ask you some questions, since I have not come here to talk but to listen and to learn. But I would like to say first that of all the religions, that of the Buddha, that preached by the Buddha, is the one that requires the least of our credulity, because in the case of other religions, it always requires a kind of mythology. [Cristina Parodi & Ivan Almeida].

For example, Judaism, well, requires us to believe in a personal god, in a chosen people, in the history narrated in the Old Testament, and in the case of Christianity, as in the case of some sects, for example in the case of the Catholic faith, requires us to believe in a kind of theological chimera, the Trinity, made of Father, Son and Spirit, and also the belief in a penal establishment, Hell, in a reward establishment, Heaven; On the other hand, in the case of Buddhism, I believe that what is required is an ethic; I have spoken with Zen priests in Japan, they have told me that faith in the existence of the historical reality of Buddha is not even required. What is required is an ethic.

The interesting thing about Buddhism is that it does not require belief in any theology or holy book, except in what happens to you, [Only what happens to you is real]. Therefore faith is not required, it is above all a philosophy based on spiritual experience». In Buddhism there is no confession or Faith,

neither hell nor heaven in the Christian style, there is no Theo, what is sought is the final liberation from the cycle of rebirth «Nirvana», what remains at the end is a circular ruin.

T
he Diamond Sutra

The Diamond Sūtra (Sanskrit: Vajracchedikā Prajñāpāramitā Sūtra) is a Mahāyāna (Buddhist) sutra in the Prajñāpāramitā ("perfection of wisdom") sutra genre. Translated into a variety of languages, the Diamond Sūtra is one of the most influential Mahayana sutras in East Asia, and is particularly prominent within the Chan (or Zen) tradition, along with the Heart Sūtra. which teaches the practice of detachment or refraining from mental attachment and non-permanence. The full name in Sanskrit is Vajracchedikā-prajñāpāramitā-sūtra.

Its translation: "The Sutra of Perfection[63] Of the wisdom of the diamond that cuts through illusion.
A copy of the Tang dynasty Chinese version of the Diamond Sūtra [Heart Sutra] was found among the Dunhuang manuscripts in 1900 by Taoist monk Wang Yuanlu and sold to Aurel Stein in 1907. They date back to May 11, 868. It is, in the words of the British Library, "the oldest dated printed book in the world."

“Although it was written centuries earlier, the first surviving printed edition of the Diamond Sutra is dated to 868 AD, making it the oldest known “pre-Gutenberg” printed book.

It is also the first known creative work with an explicit dedication to the public domain, as its colophon at the end says that it was created "for universal free distribution."

“The name refers to lightning and the Diamond and says in part of the Sutra, a star in space, shining like a diamond, like an illusion, a drop or bubble, a dream, a cloud, a flash of light, “a lightning "look at all things like this".

Diamond Sutra.

"The universe can be interpreted as a diamond or crystal in the center of which is the heart of the Buddha." The swastika is a very important symbol in Buddhism, it means “the renunciation of the spirit”, and it is considered to be the seal of the heart of the Buddha”.

Chapter 1

So I have heard. At one time, the Buddha was in Śrāvastī[64], residing at Jetavana Jeta Grove, in the park of Anathapiṇḍada, together with a large assembly of bhikṣus[65], one thousand two hundred and fifty in all. At mealtime, Bhagavān put on his robe, picked up his plate and proceeded to the great city of Śrāvastī to beg for food within the city walls.

After he had finished begging door to door, he returned and ate his food. He then put away his robe and his bowl, washed his feet, straightened his seat, and sat down.

Chapter 2

From the middle of the great assembly, Subhūti rose from his seat, uncovered his right shoulder and knelt down with his right knee on the ground. With hands clasped in respect, he addressed the Buddha and said: “How extraordinary, Bhagavān, is the way in which the Tathāgata is skillfully mindful of bodhisattvas, and skillfully instructs and cares for bodhisattvas! Bhagavān, when good men and good women wish to develop the mind of Anuttarā Samyaksaṃbodhi[66], how should they inhabit their minds? How should they ease their minds?

“Bringing the right arm bare is not, as is popularly believed, part of Buddhist rituals, which were implanted in Tibet after the 7th century AD. The custom dates back to the days when monks did frequent work in the monastery, such as gardening and repairing things that were broken. So that the sleeve of the tunic would not hinder the work, they decided to eliminate it. However, it is curious to see that left-handed monks do not bare their left arms.”

https://www.muyhistoria.es/

The Buddha replied: “Excellent, excellent, Subhūti, for it is just as you have said: the Tathāgata is skillfully aware of the bodhisattvas, and skillfully instructs and cares for the bodhisattvas.

He now he listens carefully because I'll tell you. Good men and good women who want to develop the mind of Anuttarā Samyaksaṃbodhi should dwell in this way and pacify their minds in this way.” “That's right, Bhagavān. We are happily looking forward to hearing it.”

-That is why the plural term Tathāgatas can determine the set of

transcendental or celestial buddhas, which in this context can be understood as "The Perfect Ones".

-It is translated as "he who thus has come" (Thatā - āgata) or "he who thus has gone" (Thatā - gata). It is the term for perfect Buddhas, in the sense that they do not have an ego, this dissolves into universal emptiness at the moment of Samadhi, these beings can remain for an indeterminate time in the state of Samadhi.

Chapter 3

The Buddha told Subhūti: “Bodhisattva-mahāsattvas should appease their minds in this way: ‘All different kinds of sentient beings, whether they are born from eggs, born from wombs, born from dampness, or born from transformation; to have form or to have no form; Having thought, no thought, or neither thought nor thought, I will make everyone liberated and enter Nirvāṇa without rest.' been released. "The task of every Bodhisattva is the total liberation of all beings from the cycle of rebirth."

Why? Subhūti[67], a bodhisattva with a notion of himself, a notion of a person, a notion of a being, or a notion of a life, is not a bodhisattva[68]”.

«A bodhisattva, does not have an ego in the sense of a buddha, represents within Tibetan Buddhism, incarnations of Divine Love, therefore they do not have an ego, they do not have the sense of my being or the being of another or my ego since only remains the universal emptiness that is all things«.

“In the experience of Samadhi there is no ego, neither yours nor mine, neither object nor subject, nor forms”.

«The light shines in the darkness and the darkness did not prevail against it».

Meister Eckhart

«In shramanic philosophy, nirvana is the state of liberation from both suffering (duḥkha) and the cycle of rebirths. Also a circular ruin realizing that one was locked in a wheel, of life experiences».

Chapter 4

"Furthermore, Subhūti, bodhisattvas should not dwell on dharmas when they practice giving. This is called "giving without staying in form." This giving does not reside in sounds, smells, tastes, sensations, or dharmas. Subhūti, bodhisattvas should practice giving in this way, without remaining in appearances. Why? If bodhisattvas do not keep to appearances in their practice of giving, then the merits of this are inconceivable in measure. Subhuti, what do you think? Is space to the east conceivable in measure? "Certainly not, Bhagavān." "Subhuti, what do you think? Is space south, west, north, the four intermediate directions, or the zenith or nadir conceivable in measure? "Certainly not, Bhagavān." "Subhūti, for the bodhisattvas who do not remain when they practice giving, the merits are also like this: inconceivable in measure. Subhūti, bodhisattvas should only abide in what is taught in this way."

The bodhisattvas do not have an ego, therefore they know and act knowing that all form is illusory, empty or experience of Samadhi, ecstasy due to emptiness. True action is in giving without giving, or the action of no action, Wu Wei.[69]

Chapter 5

"Subhuti, what do you think? Can the Tathāgata be perceived through bodily markings?" "Certainly not, Bhagavān. The Tathāgata cannot be perceived by means of bodily markings. Why? The bodily markings the Tathāgata speaks of are not bodily markings." The Buddha told Subhūti:

"Anything that has brands is misleading and false. If all marks are not seen as marks, then this is perceiving the Tathāgata."

The Tathāgata, "He who has gone, does not perceive the form as real and everything seems delicious to him including any food, everything is precious stones for the one who has gone."

-«About the Buddha Marks, According to the Mahayana doctrine, the buddhas can manifest simultaneously in innumerable physical forms to help innumerable limited beings in all the universes. When these emanations of divine love that incarnate out of compassion, possess the form of Sambhogakaya[70] (longs-sku, a corpus of full-use bodies) or Nirmanakaya [71]Supreme (mchog-gi sprul-sku, a supreme body of emanation bodies), are complete with 112 physical faculties, namely the 32 excellent signs (mtshan bzang-po gsum-cu rtsa-gnyis, 32 major marks) and 80 exemplary characteristics (dpe-byad brgyad-cu, 80 minor marks). Each of these signs and characteristics has a corresponding cause in terms of constructive actions practiced in previous lives. Excellent signs are indications of a great person (skyes-buchen-po, Skt. Mahapurusha), while exemplary characteristics reveal inner qualities and serve to make a positive impression

on the continuum of mind of others. If we are aware of the causes of each of these characteristics, then these physical faculties will show us very clearly the safe direction (refuge) to take."

Revised excerpt from Dhargyey, Geshe Ngawang. (Berzin, Alexander, ed.). Well-Spoken Advice Anthology, Vol. 1. Dharamsala: Library of Tibetan Works and Archives, 1982.

Chapter 6

Subhūti addressed the Buddha saying: "Bhagavān, will there be sentient beings who are capable of hearing these words in this way, giving rise to true belief?" The Buddha told Subhūti: "Don't talk like that. After the extinction of the Tathāgata, in the next five hundred years, there will be those who keep the precepts and cultivate merit, who will be able to hear these words and give rise to a mind of belief. Such beings have not planted good roots with one Buddha, or with two Buddhas, or with three, four, or five Buddhas. They have already planted good roots with countless millions of buddhas, in order to hear these words and give rise to a single thought of clean and clear belief.

"Buddha foretold his legacy, as expansion of his doctrine that of Buddhism for 500 years."

"Subhūti, the Tathāgata in each case knows this, and in each case perceives this, and these sentient beings thus obtain immeasurable merit. Why? This is because these beings have no more notions of a self, notions of a person, notions of a being, or notions of a life. They have no notions of dharmas and no notions of non-dharmas. Why?.

"Acting without acting or Wu wei, has infinite spiritual gifts, does not produce karma or Dhramas."

“EVERYTHING
COMPOSITES ARE LIKE A
SLEEP. A GHOST. A
FLASH OF LIGHTNING. THIS SHOULD BE
MEDITATE ON THEM. THUS
MUST OBSERVE”

BUDHA

If the minds of sentient beings cling to appearances, then this is attachment to a self, a person, a being, and a life. If you cling to notions of dharmas, that is certainly clinging to a self, a person, a being and a life. Why? When one clings to non-dharmas, that is an immediate attachment to a self, a person, a being, and a life. Therefore, you should not cling to dharmas, nor should you cling to non-dharmas. Concerning this principle, the Tathāgata often says: 'You bhikṣus should know that the dharma I speak is like a raft. Even dharmas must be abandoned, so how much more non-dharmas?.

Chapter 7

“Subhuti, what do you think? Have you attained the Tathāgata Anuttarā Samyaksaṃbodhi? Is there any dharma that the Tathāgata has spoken?” Subhūti replied: “Thus I explain the true meaning of the Buddha's teachings: there is no fixed dharma of Anuttarā Samyaksaṃbodhi, nor is there a fixed dharma that the Tathāgata can speak. Why?.

The Tathāgata's exposition of the Dharma can never be grasped or spoken, as it is neither dharma nor non-dharma. So what is it?. All nobles are distinguished by unconditional Dharma.”

“The Tathāgata, acts in not doing, he does not do therefore nothing remains undone, just like a king his purpose and destiny is to be and not to do, he has died to the sensory world”.

"He who creates the world from his heart is pure gold."

Silence voice from the Latin "silentium", means to refrain from speaking. The less a person speaks, the less possibility he will have of being wrong, since it is written: "In the excess of words transgressions are not lacking and whoever restrains his lips is sensible" (Proverbs X, 19). The tongue is a double-edged sword and lies and slander come out of the same mouth, which is why King David said: "Hide me from the council of evildoers, from the tumult of the workers of iniquity, who sharpen their tongues like a sword and They launch the bitter word like their arrow.

(Psalm LXIX, 3-4).

"Whoever answers before listening, commits a foolishness that brings him embarrassment."

(Proverbs XVIII, 13).

Chapter 8

"Subhuti, what do you think? If someone were to fill the three thousand great thousand worlds with the Seven Precious Jewels in the practice of giving, would that person get much merit? Subhūti replied: "Many, Bhagavān! Why? Such merits do not have the nature of merits, and for this reason the Tathāgata speaks of many merits.

"If someone accepts and maintains even a four-line gāthā within this sūtra, speaking it to others, then his merits will be even greater. Why? Subhūti, this is because all the buddhas, as well as the dharmas of the Anuttarā Samyaksaṃbodhi of the buddhas, stem from this sūtra. Subhūti, what is called the Buddha Dharma is not a Buddha Dharma."«El sustantivo abstracto bodhi (/

ˈboʊdi/; sánscrito: बोधि; pali: bodhi), significa el conocimiento o la sabiduría, o el intelecto despierto, de un Buda». el logro de la budeidad suprema (samyak sam bodhi).

About the Tao Te Ching[72] and a reference in ancient and philosophical type doctrines where name and form are not true, Taoism as in Buddhism focuses on the real, that which is beyond form, Taoism is a philosophical tradition and spiritual of Chinese origin which emphasizes living in harmony with the tao, with the sense [The path that is an eternal return] On the Tao Te Ching:"The Tao that can be expressed is not the true Tao. The name that can be given to him is not his real name. Nameless is the beginning of the universe; and with name, is the mother of all things. From non-being we understand the essence of it; and from being, we only see the appearance of it. Both things, being and non-being, have the same origin, although different names. His identity is a mystery. And in this mystery lies the gate of all wonder[73]".

The way to heaven is knowing how to win without fighting,
answer without speaking, attract without knocking,
and act without agitation. (Chap. 73) Tao Te Ching.

Chuangtse[74] (Chuangzi)about Chaos:

Shu (Blue) was the king of the South Sea. Hu (Gloomy) was the king of the North Sea. Huntun (Chaos) was the king of the Center Sea. King Shu and King Hu would meet from time to time in King Huntun's kingdom and King Huntun treated them very well. Shu and Hu thought to thank King Huntun for his kindness. They said: All people have seven orifices that serve them to hear, eat and breathe. Only this wretch doesn't have them. Let's do them. Every day they drilled a hole in it. On the seventh day,

Huntun was a corpse.

Chapter 9

“Subhuti, what do you think? Does a srotaāpanna have the thought: 'I have obtained the fruit of a srotaāpanna?'” Subhūti replied, “No, Bhagavān. Why? 'Srotaāpanna'[75] it refers to someone who has entered the stream, but nothing has been entered.

There is no entry into shapes, sounds, smells, tastes, sensations, or dharmas. Therefore one is called srotaāpanna.”

[The Samadhi shows without stain, that the fundamental reality is a formless void, where the ego dissolves in the fundamental emptiness].

“Subhuti, what do you think? Does a sakṛdāgāmin have the thought, 'I have got the fruit of a sakṛdāgāmin?'” Subhūti replied, “No, Bhagavān. Why? 'Sakṛdāgāmin' refers to someone who it will return once more, but there is nothing that goes or returns. Thus one is called sakṛdāgāmin.”

"The cycle of rebirth is illusory, the ego remains and creates the illusion of a physical body, but the ego itself is also illusory, time and space are illusory." Only the eternal Now and the infinite formless void are real.

“Subhuti, what do you think? Does an anāgāmin have the thought: 'I have obtained the fruit of an anāgāmin?'” Subhūti replied, “No, Bhagavān. Why? 'Anāgāmin' refers to someone who will not return, but there is nothing that will not return. Therefore one is called anāgāmin.”

“Since there is no ego, it stops creating physical bodies and the liberated one stops appearing in physical form on the plane,

physical only incarnating out of compassion.”

“Subhuti, what do you think? do you have an arhat[76] the thought: 'Have I obtained the fruit of an arhat?' Subhūti replied, “No, Bhagavān. Why? Truly there is no dharma that can be calledarhat. Bhagavān, if an arhat has the thought, 'I have attained the Arhat Path', then this is a person attached to a self, a person, a being and a life.

[The great Buddhas, as well as the achievement of becoming Shiva in Shivaism and the seekers of the doctrine of Yoga, all of these upon the occurrence of Samadhi discover that the ego is unreal, they have no ego]. There are no spiritual gains or losses.

“Bhagavān, the Buddha says that among the arhats, I am the foremost in my practice of the Samādhi of Non-Contention, and I am the foremost free of desire. However, Bhagavān, I don't have the thought, 'I am a desire-free arhat.' If he were thinking in this way, then Bhagavān would not speak of 'Subhūti, he who dwells in peace'. It is because nothing is really inhabited there that he speaks of 'Subhūti, the one who dwells in peace'”.

«The nature of the physical manifestation is illusory, there is no physical body or ego or things or not things, neither spiritual gains nor losses, the consciousness constructs reality in a three-dimensional way as a form of physical dream or sleep, therefore births and deaths they are illusory, there are neither achievements nor non-achievements.”

Chapter 10

The Buddha addressed Subhūti saying: “What do you think? In the past, when the Tathāgata was with Dīpaṃkara Buddha[77], was any dharma obtained?” “No, Bhagawan. When the Tathāgata was with Dīpaṃkara Buddha, truly no dharma was obtained.” “Subhuti, what do you think? Do bodhisattvas adorn

the Buddha lands? “No, Bhagawan. Why? The adornments of the Buddha lands are not adornments, and therefore they are called adornments.”

"The Adornments of the Buddha in the Buddha heavens are the bodhisattvas, the enlightened ones who incarnate out of compassion."

On the images of Buddha in the pre-iconographic era of Buddhism from the 3rd century BC. to the 1st century BC This was fundamentally represented as Tree, the Bodhi Tree or sacred Fig Tree[78]. Although in India there was a great tradition of sculpture and iconographic art was dominated, Siddhartha was never represented anthropomorphically, but always through symbols. Some of them are:

The Wheel of the Law (dharmachakra), which represents the Four Noble Truths expressed by Siddharta.

The Bodhi Tree, referring to the tree where Siddhartha was when he became enlightened. Antecedents to this symbol can be found in some cults of the gods of fertility and in representations of the tree of life.
The Footprint of the Bhudda (Buddhapada “Foot of the Buddha”), representing the impact of Siddhartha's teachings on the world.
The Empty Throne.

The Lions, symbol of royalty. Siddhartha was known as the "Shakya Lion" during Ashoka's Empire, which is why lions can be seen on pillars left scattered throughout India.

The Columns that support the wheel, symbolizing his teaching.The Lotus Flower, symbol of the pristine nature of Siddhartha, for its beautiful blooming and the impossibility of water adhering to it, always being smooth.

There are also images in India of Buddha beings, holding wheels “Circles” or shields on golden occasions. Another symbol for Buddhahood.

The rejection of the anthropomorphic representation of Siddharta Gautama (even in the narrative scene, where other human figures appear) and the sophisticated development of pre-iconic symbology seem to be connected with one of Siddharta's teachings in Dighanikaya, in which he condemned representations of him after the extinction of his body. This trend lasted at most until the 2nd century AD. C. in some parts of southern India, in the art of the Amaravati School. Some argue that direct representations of Siddhartha could have been carved in wood earlier, but if so, these would have been lost over time and there is no archaeological evidence of his existence.

“Therefore, Subhūti, the bodhisattva-mahāsattvas should give rise to a clear and pure mind, a mind that is not associated with remaining in form; a mind not associated with dwelling on sounds, smells, tastes, sensations, or dharmas; a mind that does not remain in life. Subhūti, suppose a person has a body like the Monte Sumeru[79], King of the Mountains. Would this body be cool? Subhūti replied: “That would be extremely great, Bhagavān. Why? The Buddha teaches that no body is the Great Body."

“The real is no form, and no sound.”

Mount Sumeru in the center of the cradle land of the god Brahma, would be crowning an island where the sacred tree that grants immortality grows, similar to the Greek myth of the tree and golden apples of the Hesperides.

Chapter 11

“Subhūti, suppose that each grain of sand in the Ganges river contains its own Ganges river. What do you think, there would be many grains of sand from the Ganges River?” Subhūti said, “It would be very much, Bhagavān. The number of Ganges rivers alone would be countless, not to mention their grains of sand." “Subhūti, now I will tell you a truth. If a good man or a good woman were to fill such a number of three thousand great thousand worlds with the Seven Precious Jewels in the practice of giving, would he or she get much merit? Subhūti said, "Extremely many, Bhagavān." The Buddha told Subhūti: “In the same way, if good men and good women accept and maintain even a four-line gāthā from within this sūtra, speaking it to others, then the merits of this sūtra outweigh the previous merits.

Chapter 12

“Furthermore, Subhūti, if one speaks even a four-line gāthā from within this sūtra, you must understand that this place is like a buddha's shrine. In each world, devas, humans and asuras must give him offerings. How much more so for those capable of accepting and upholding the entire sūtra? Subhūti, you should know that this is a person with the highest and most exceptional Dharma. Wherever this sūtra dwells there is the Buddha or his honored disciple.”

Chapter 13

Subhūti asked the Buddha, "Bhagavān, by what name should we revere and uphold this sūtra?" The Buddha told Subhūti: “This sūtra is called Vajracchedikā Prajñāpāramitā[80], and by this name you must revere and keep it. Why is it called that? Subhūti, this Prajñāpāramitā spoken by the Buddha is not a perfection of prajñā. Subhuti, what do you think? Has the Tathāgata really spoken any dharma?” Subhūti replied: "Bhagavān, the Tathāgata has not spoken." “Subhuti, what do you think? Are there many

atoms contained in three thousand great thousand-worlds? Subhūti replied, "There are so many, Bhagavān."

“Subhūti, the atoms of which the Tathāgata speaks are not atoms, and therefore they are called atoms. The worlds that the Tathāgata speaks of are not worlds and are therefore called worlds. Subhuti, what do you think? Can the Tathāgata be seen by means of the Thirty-two Marks?” “No, Bhagavān, the Tathāgata cannot be seen by means of the Thirty-two Marks. Why? The Thirty-two Marks that the Tathāgata speaks of are not marks, and therefore they are called the Thirty-two Marks.”

About the body marks of the Enlightened Beings:
“According to the Mahayana, the Buddhas can simultaneously manifest in countless physical forms to help countless limited beings throughout the universes. When these emanations are in the form of Sambhogakaya (longs-sku, a full-use corpus of bodies) or Supreme Nirmanakaya (mchog-gi sprul-sku, a supreme emanation body corpus), they are complete with 112 physical faculties, viz. , the 32 excellent signs (mtshan bzang-po gsum-cu rtsa-gnyis, 32 major marks) and 80 exemplary characteristics (dpe-byad brgyad-cu, 80 minor marks). Each of these signs and characteristics has a corresponding cause in terms of constructive actions practiced in previous lives. Excellent signs are indications of a great person (skyes-buchen-po, Skt. Mahapurusha), while exemplary characteristics reveal inner qualities and serve to make a positive impression on the mental continuum of others.”

“If we are aware of the causes of each of these characteristics, then these physical faculties will show us very clearly the safe direction (refuge) to take.”

"The wheel-holding emperors ('khor-los sgyur-ba'i rgyal-po, chakravartin emperors) are also considered 'great people' and their bodies also show the 32 excellent signs and the eighty

exemplary characteristics. According to the abhidharma tradition of special subjects of knowledge, these emperors appear during an aeon of the world only when the human lifespan is decreasing from an uncountable number of years to 80,000 years. They hold a wheel of authority of gold, silver, copper, or iron, depending on whether they rule four, three, two, or one island-continent of a world-system.

“Although the wheel-holding emperors share the same bodily features of a Sambhogakaya and a Nirmanakaya Supreme Buddha, they lack the other qualities of a Buddha and are therefore not suitable objects that indicate a safe direction. For example, an emperor holding wheels cannot simultaneously emanate innumerable bodies in all universes to benefit all limited beings. Furthermore, according to the Mahayana, the enlightened body of a buddha pervades all buddha-fields (sangs-rgyas-kyi zhing) and all buddha-fields appear in every pore of a buddha's enlightened body. The wheel-bearing emperor lacks such inconceivable physical qualities.”

Sources

In the Theravada tradition, the list of 32 excellent signs appears in The Excellent Signs Sutra (Pali: Lakkhana Sutta) in the Long Discourses (Pali: Digha Nikaya). The Mahayana has two traditions of explanation. One is derived from the Prajnaparamita Sutras (Pha-rol-tu phyin-pa'i mdo, Far-Range Discrimination Sutras, Perfection of Wisdom Sutras). Maitreya follows this tradition in his Filigree of Accomplishments (mNgon-rtogs rgyan, Skt. Abhisamaya-alamkara), as does Nagarjuna in his Precious Garland (Rin-chen 'phreng-ba, Skt. Ratnavali). These two versions have only minor differences. The second Mahayana tradition of explanation of the 32 excellent signs derives from the Sutra Requested by the Ratna Girl (Bu-mo'i rin-chen-gyis zhus-pa'i mdo). Maitreya follows this tradition in his text of The Endless Continuity (rGyud bla-ma, Skt. Uttaratantra).

https://studybuddhism.com/

Revised excerpt from Dhargyey, Geshe Ngawang. (Berzin, Alexander, ed.). Well-Spoken Advice Anthology, Vol. 1. Dharamsala: Library of Tibetan Works and Archives, 1982.

“Subhūti, suppose there were a good man or a good woman

who, in the practice of giving, gave his body as many times as there are grains of sand in the river Ganges. If there are people who accept and maintain even a four-line gāthā within this sūtra, then the merits of this are much greater."

chapter 14

At that time, Subhūti, hearing this sūtra, deeply understood its essential meaning and burst into tears. He addressed the Buddha, saying: "How exceptional, Bhagavān, is the Buddha who speaks thus of this profound sūtra! Ever since I got the Eye of Prajñā, he had never heard such a sūtra! Bhagavān, if again there are people who can hear this sūtra in this way, with a clean and clear mind of belief, giving rise to the true appearance, then this is a person with the most extraordinary merits! Bhagavān, the true appearance is not an appearance, and for this reason the Tathāgata speaks of a true appearance!

"Eye of Prajñā, vision of the transcendent and vision of the eternal moment of Samadhi, see beyond the unreal".

Zen intuitive wisdom or "prajna" allows one to penetrate into the relative character of everything that seems to offer a solution or constitute a certain reality. The eye of prajna perceives and thinks that the human position is nothing but the pursuit of ends that trigger other ends, a desire for objects rendered as insubstantial as the wind by the flight of time.

Chögyam Trungpa Rínpoché (1939--1987)

"In Egyptian culture, Horus was the son of Osiris, the god who was killed by his own brother Seth. Horus maintained a series of fierce fights against Seth, to avenge his father. In the course of these fights, the contenders suffered multiple injuries and some vital losses, such as the mutilation of the left eye of Horus. But,

thanks to the intervention of Thoth, the eye of Horus was replaced by the Udyat, so that the god could recover his sight from it. This eye was special and had magical qualities. It is possible that the meaning of the eye of Prajna, as well as in the Indo-European framework the Eye of Horus, represents the moon, at least at some point in the history of Egypt, in the sense of reflecting light during the night, "the representation of a specular world", in Tibetan Buddhism round mirrors are usually used at the height of the heart, as a form of protection and also a symbol of reflection of reality. It is possible that the magic eye image refers to the star Sirius.

"Bhagavān, being able to hear this sūtra in this way, it is not difficult for me to believe, understand, accept and uphold it. However, in the next age, in the next five hundred years, if there are sentient beings who can hear this sūtra and believe it, understand it, accept it, and uphold it, then they will be most extraordinary. Why? This is because such a person has no notions of a self, notions of a person, notions of a self, or notions of a life. Why? The appearance of a self is not a true appearance; the appearances of a person, of a being and of a life, are not true appearances either; those who have departed from all appearances are called buddhas." The Buddha said to Subhūti: "So, so! If again there are people who can hear this sūtra and are not frightened, terrified or fearful, you should know that the existence of such a person is extremely rare. Why? Subhūti, this main pāramitā spoken of by the Tathāgata is not a main pāramitā and is therefore called the main pāramitā.

"Subhūti, the Pāramitā of patience spoken of by the Tathāgata is not a pāramitā of patience. Why? Subhūti, this is like in the past when my body was cut by Kalirāja: there were no notions of a self, notions of a person, notions of a being or notions of a life. In the past, when I was cut limb from limb, if there were notions of a self, notions of a person, notions of a self, or notions of a life, then I would have responded with hate and anger.

Remember also that I was the Ṛṣi of Forbearance for five hundred lifetimes in the past. For so many lives there were no notions of a self, notions of a person, notions of a self, or notions of a life.

“Therefore, Subhūti, bodhisattvas must depart from all appearances in order to develop the mind of Anuttarā Samyaksaṃbodhi[81]. They must give rise to a mind that does not dwell in form; they must give rise to a mind that does not dwell in sounds, smells, tastes, sensations, or dharmas; they should give rise to a mind that does not dwell. If something dwells in the mind, one should not dwell in it, and for this reason the Buddha says that a bodhisattva's mind should not dwell in form when he practices giving. Subhūti, bodhisattvas must give in this way because it benefits all sentient beings. The Tathāgata teaches that all features are non-features and that all sentient beings are non-sentient beings. Subhūti, the Tathāgata is one who speaks what is true, one who speaks what is real, one who speaks what is so, and is not a deceiver or one who speaks to the contrary.

“Subhūti, the Dharma attained by the Tathāgata is neither substantial nor empty. Subhūti, if a bodhisattva's mind dwells on dharmas when he practices giving, then this is like a person in the dark who cannot see anything. However, if the mind of a bodhisattva he does not abide in the dharmas when he practices giving, so he is like a person who can see, for whom the light of the sun clearly illuminates perception in various ways. Subhūti, in the next age, if there are good men or women capable of accepting, keeping, studying and reciting this sūtra, then the Tathāgata, through his Buddha-wisdom, is always aware of them and always sees them. All these people get immeasurable and limitless merit.

Chapter 15

“Subhūti, suppose there were a good man or a good woman who, in the morning, gave up his body as many times as there are grains of sand in the river Ganges. Then, in the middle of the day, this person would also hand over her body as many times as there are grains of sand in the Ganges river. Then, at night, this person would also hand over his body as many times as there are grains of sand in the Ganges river. Suppose this delivery would continue for untold billions of eons. If there are people who listen to this sūtra with a mind of belief, surely, then the merits of these people surpass the previous merits. How much more for those who write it, accept it, support it, study it, recite it and explain it?

“Subhūti, to summarize, this sūtra has an inconceivable, immeasurable and limitless merit. The Tathāgata pronounces it to send those in the Great Vehicle, to send those in the Supreme Vehicle. If there are people who are capable of accepting, keeping, studying, reciting and explaining this sūtra to others, then the Tathāgata is always aware of them and always sees them. Therefore, these people carry the Anuttarā Samyaksaṃbodhi of the Tathāgata. Why? Subhūti, those who are content with lesser teachings are attached to views of themselves, views of a person, views of a being, and views of a life.

They cannot hear, accept, maintain, study, recite and explain it to others. Subhūti, in every place where this sūtra exists, the devas, humans and asuras of all the worlds must provide offerings. This place is a shrine to which everyone must respectfully bow and circumambulate, adorning their resting place with flowers and incense.

chapter 16

“Furthermore, Subhūti, suppose that good men and good women accept, uphold, study and recite this sūtra. If they are mistreated

due to karma from a previous life that would make them fall into bad paths, then due to this treatment by others, their karma from previous lives will be removed in this life, and they will attain Anuttarā Samyaksaṃbodhi. Subhūti, I remember in the past, countless untold eons before Dīpaṃkara Buddha, being able to meet with 84,000 countless myriads of Buddhas and bring offerings to honor them all without exception. Suppose someone in the next age is able to accept, uphold, study and recite this sūtra. The merits of my offerings to all those buddhas are, compared to the merits of this person, not even a hundredth as good. They are so vastly inferior that a comparison cannot be made. Subhūti, if there are good men and good women in the next age who accept, uphold, study and recite this sūtra, and I fully explain all the merits attained, the minds of those who listen may go mad with confusion, filled with doubt and disbelief. Subhūti understands that just as the meaning of this sūtra is inconceivable, its karma rewards are also inconceivable."

chapter 17

At that time, Subhūti addressed the Buddha and said, "Bhagavān, when good men and good women develop the mind of Anuttarā Samyaksaṃbodhi, how should they inhabit their minds? How should they ease their minds?

The Buddha told Subhūti: "Good men and good women develop Anuttarā Samyaksaṃbodhi by raising a mind in this way: 'I will liberate all sentient beings.' However, when all sentient beings have been liberated, in truth not even a single sentient being has been liberated. Why? Subhūti, a bodhisattva who has a notion of himself, a notion of a person, a notion of a being, or a notion of a life, is not a bodhisattva. Why is this so? Subhūti, en realidad no hay dharma del desarrollo de Anuttarā Samyaksaṃbodhi.

"What do you think? When the Tathāgata was with Dīpaṃkara

Buddha, was there any dharma of Anuttarā Samyaksaṃbodhi attainment? “No, Bhagavān, and so I explain the real meaning of the Buddha's teachings: When the Buddha was with Dīpaṃkara Buddha, there really was no dharma of the attainment of Anuttarā Samyaksaṃbodhi." The Buddha said: "So, so, Subhūti! There was no dharma of the attainment of Anuttarā Samyaksaṃbodhi by the Tathāgata. Subhūti, if there were a dharma of the attainment of Anuttarā Samyaksaṃbodhi by of the Tathāgata, then Dīpaṃkara Buddha would not have given me the prediction: 'In the next age, you will become a buddha named Śākyamuni.' It is because there was no dharma of attainment from Anuttarā Samyaksaṃbodhi, that Dīpaṃkara Buddha gave me this prediction saying : 'In the next age you will become a buddha named Śākyamuni'. Why? 'Tathāgata' denotes suchness of dharmas. Subhūti, if someone says: 'The Tathāgata has attained Anuttarā Samyaksaṃbodhi', there is no dharma that a buddha beech attained Anuttarā Samyaksaṃbodhi.

"Subhūti, the true attainment of the Tathāgata of Anuttarā Samyaksaṃbodhi is neither substantial nor empty, and for this reason the Tathāgata says: 'All dharmas are the Buddha Dharma.' Subhūti, all the dharmas spoken of are not actually all dharmas, and therefore they are called all dharmas. Subhūti, this is like the body of a tall and great person." Subhūti said: "Bhagavān, the body of a person spoken of by the Tathāgata, tall and great, it is not a great body, and that is why it is called the Great Body." "Subhūti, for bodhisattvas it is also like that. If someone says, "I will deliver and cross over innumerable sentient beings," then he cannot be called a bodhisattva. What? Subhūti, there truly is no dharma of a bodhisattva, and for this reason the Buddha says, 'All dharmas are not a self, a person, a being, or a life.' Subhūti, if a bodhisattva says, 'I am adorning buddha -lands', then this is not one to be called a bodhisattva. Why? The ornaments d e Buddha lands that the Tathāgata speaks of are not ornaments and are therefore called ornaments. Subhūti, if a bodhisattva has a keen understanding that the

dharmas have no self, then the Tathāgata says, "This is a true bodhisattva."

chapter 18

“Subhuti, what do you think? Does the Tathāgata have the Physical Eye?” "Thus, Bhagavān, the Tathāgata has the Physical Eye." “Subhuti, what do you think? Does the Tathagata have the Divine Eye?” "Thus, Bhagavān, the Tathāgata has the Divine Eye." “Subhuti, what do you think? Does the Tathāgata have the Eye of Prajñā?” "Thus, Bhagavān, the Tathāgata has the Eye of Prajñā." “Subhuti, what do you think? Does the Tathāgata have the Eye of the Dharma?” "Thus, Bhagavān, the Tathāgata has the Eye of Dharma." “Subhuti, what do you think? Does the Tathagata have the Buddha Eye? "Thus, Bhagavān, the Tathāgata has the Eye of the Buddha."

“Subhuti, what do you think? Regarding the grains of sand from the river Ganges, does the Buddha speak of these grains of sand?” "Thus, Bhagavān, the Tathāgata speaks of these grains of sand." "If there were as many Ganges rivers as there are grains of sand in the Ganges river, and there were as many Buddha world realms as there are grains of sand in all those Ganges rivers, would their number be much?" That would be so many, Bhagavān. The Buddha told Subhūti: “So many lands possess a multitude of sentient beings, and the Tathāgata fully knows their minds. Why? The minds that the Tathāgata speaks of are not minds, and are therefore called minds. Why is this so? Subhūti, the past mind cannot be grasped, the present mind cannot be grasped, and the future mind cannot be grasped.

chapter 19

“Subhuti, what do you think? If someone were to fill three thousand great thousand worlds with the Seven Precious Jewels and give them away in the practice of giving, would this person

get much merit from such causes and conditions? "Thus, Bhagavān, for such causes and conditions, the merits of this person would be very great." “Subhūti, if such merits really exist, then the Tathāgata would not say that many merits are obtained. It is from merits that are not conditioned that the Tathāgata speaks of obtaining many merits.

chapter 20

“Subhuti, what do you think? Can the Tathāgata be seen through the body in perfected form?” “No, Bhagavān, the Tathāgata cannot be seen through the body in perfected form. Why? The perfected body of form spoken of by the Tathāgata is not itself a perfected body of form, and is therefore called the perfected body of form.” “Subhuti, what do you think? Can the Tathāgata be seen by the perfection of all marks? “No, Bhagavān, the Tathāgata cannot be seen for the perfection of all marks. Why? The perfection of the marks spoken of by the Tathāgata is not itself a perfection, and is therefore called the perfection of the marks.

"There is only the eternal Now, each instant of creation is just a version of the only instant that exists."

"Everything is perfectly imperfect as it is, nothing needs to be done, no talk, no dharma, no spiritual gain or loss, no Buddhas, no shangha of monks."

"The Buddhas are weighed in their weight in Gold, and that is silence on silence, on silence, [not acting] since everything is ecstasy in universal emptiness.”

chapter 21

"Subhūti, do not say that it occurs to the Tathāgata, 'I have a spoken Dharma.' Don't compound this thought. Why? If

someone says 'The Tathāgata has a spoken Dharma', then this is like slandering the Buddha, because my teachings have not been understood. Subhūti, who speaks the Dharma is unable to speak any dharma, and therefore he is called speaking the Dharma.” At that time, Living Wisdom Subhūti addressed the Buddha and said, "Bhagavān, will there be sentient beings in the next age who will hear this spoken dharma and give rise to a mind of belief?" The Buddha replied: “Subhūti, there will be no sentient beings and there will be no sentient beings. Why? Subhūti, the sentient beings spoken of by the Tathāgata are not sentient beings and are therefore called sentient beings.”

"All form is unreal, only the infinite void is real, the life within the form is real, but the form in which reality is built is a scaffold."

chapter 22

Subhūti asked the Buddha, "Bhagavān, is the Buddha's attainment of Anuttarā Samyaksaṃbodhi really without attainment?" “So, so, Subhūti. Regarding my Anuttarā Samyaksaṃbodhi, there is not even the slightest dharma of Anuttarā Samyaksaṃbodhi that can be grasped.

"There is no Dharma, no spiritual achievement, because the form is unreal, everything is a dream within a dream, within a material dream."

chapter 23

"Furthermore, Subhūti, the equality of dharmas that has nothing that is better or worse, is called Anuttarā Samyaksaṃbodhi, and by means of no self, no person, no being and no life, all pure dharmas are cultivated and Anuttarā is attained. Samyaksaṃbodhi. . Subhūti, these pure dharmas that the Tathāgata speaks of are not pure dharmas and are therefore

called pure dharmas.

"Nothing is, there is no me, only eternal emptiness."

chapter 24

“Subhūti, suppose three thousand great thousand worlds contain Sumeru, King of Mountains, and there are mountains like this one of the Seven Precious Jewels, gifted by someone in the practice of giving. If someone has only a four-line gāthā of this Prajñāpāramitā sūtra and accepts, maintains, studies, recites and speaks it for others, then the other person's merits are not even a hundredth good. They are so vastly inferior that the two are incomparable.

The highest mountain in Sumeru is Mount Kailas, The official Tibetan transcription is Kangrinboqê, in Tibetan pinyin Kangrinboqê, in Tibetan it is called Gang Rinpoche, གངས་རིན་པོ་ཆེ། . According to others it is Ghang Rimpoche or Khang Ripoche, which means 'precious snow jewel', in transliteration Wylie Gangs Rin-po-che, in pinyin Chinese Gāngrénbōqí Fēng, in simplified Chinese 冈仁波齐峰, in traditional Chinese 岡仁波齊峰, in Hindi, कैलाश पर्वत kailāśa parvata, Mount Kailash). In ancient Sanskrit texts the mount was called Kailāsa or Kailās, terms that have no meaning. It could originate from the Sanskrit kelāsa, which means 'crystal'. In Jain texts: Ashtapada ('eight feet'). Other local names for the mountain are Tise Gangdise Shan. "A crystal form."

"The Diamond Sutra bears this name because the world is a crystal, like Mount Kailās."

The Narpati yaya acharia (a 9th-century text), based on largely unpublished texts of the Iámala-tantra, states:
sumeruḥ prithvī madhié
shrūiate drishiate na tú

The Sumeru in the middle of the Earth
it has been heard [learned]; not observed, however.

chapter 25

“Subhuti, what do you think? You should not say that it occurs to the Tathāgata, 'I am going to cross over sentient beings'. Subhūti, do not compose this thought. Why? Truly there are no beings sentient beings pierced by the Tathāgata. If there were sentient beings crossed by the Tathāgata, then there would be a self, a person, a being, and a life. The existence of a self that the Tathāgata speaks of is not the existence of a self, but is believed by ordinary people to be a self. Subhūti, an ordinary person spoken of by the Tathāgata is not an ordinary person.

"There are no sentient beings and no Tathagata, the self is an illusion, the self dissolves into emptiness without self."

chapter 26

“Subhuti, what do you think? Can the Tathāgata be observed by means of the Thirty-two Marks?” Subhūti replied: "Thus, thus, with the Thirty-two Marks the Tathāgata should be observed." The Buddha said: "Subhūti, if the Tathāgata could be observed by means of the Thirty-two Marks, then a cakravartin king would be a tathāgata." Subhūti addressed the Buddha saying: “Bhagavān, thus I explain the meaning of what the Buddha said. One should not observe the Tathāgata by means of the Thirty-two Marks." At that time, the Bhagavān uttered a gāthā, saying:

If one perceives me in forms,
If one listens to me in the sounds,
This person practices a devious path.
And he cannot see the Tathāgata.

chapter 27

"Subhūti, suppose you think: 'The Tathāgata has not attained, by perfection of characteristics, Anuttarā Samyaksaṃbodhi.' Subhūti. , by composing this thought, the one who is developing the mind of Anuttarā Samyaksaṃbodhi is talking about the separation and annihilation of the dharmas.
Don't compound this thought. Why? One who is developing the mind of Anuttarā Samyaksaṃbodhi does not speak of a characteristic of separation and annihilation of dharmas.

"There are no dharmas or talk, only silence is what is gold."

"One is locked in the wheel of rebirths for wanting to transmit a dharma."

chapter 28

“Subhūti, suppose a bodhisattva, in the practice of giving, filled as many world kingdoms with the Seven Precious Jewels as there are grains of sand in the Ganges River. If there is a person with the awareness that all dharmas are without self and achieves his complete resistance, then this is superior, and the merits achieved by this bodhisattva surpass those of the previous bodhisattva. Subhūti, the reason for this is that bodhisattvas do not receive merit.” Subhūti addressed the Buddha saying, "Bhagavān, why do you say that bodhisattvas do not receive merit?" “Subhūti, for bodhisattvas to earn merit, they must not greedily desire to acquire it, and therefore it is said that no merit is received.

"Bodhisattvas do not receive merit because there is nothing to receive, no spiritual gain, no loss, just being."

chapter 29

“Subhūti, if someone says that the Tathāgata comes, goes, sits or lies down, then that person does not understand the meaning of my teachings. Why? The Tathāgata is one who neither comes nor goes anywhere, and is therefore called Tathāgata.

“The Tathāgata, do not seek achievement, wu Wei, do not act. He does not seek enlightenment or spiritual achievement."

chapter 30

"Subhūti, if a good man or a good woman were to disintegrate three thousand great thousand-worlds into atoms, would these atoms be many in number?" “That would be very many, Bhagavān. Why? If this multitude of atoms truly existed, then the Buddha would not speak of a multitude of atoms. However, the Buddha speaks of a multitude of atoms, and therefore the multitude of atoms that the Buddha speaks of is not a multitude of atoms, and is therefore called a multitude of atoms. Bhagavān, the three thousand great thousand-worlds that the Tathāgata speaks of are not worlds, and therefore they are called worlds. Why? The existence of these worlds is like a single unified appearance. Why? The unified appearance that the Tathāgata speaks of is not a unified appearance, and that is why it is called the unified appearance.” “Subhūti, who has the unified characteristic, is unable to speak it, and yet the common people eagerly desire to acquire it.

chapter 31

"Subhūti, suppose someone says: 'The Buddha teaches views about oneself, a person, a being and a life.' Subhūti, what do you think? Does this person understand the meaning of my teachings?” “No, Bhagavān, this person does not understand the meaning of the Tathāgata's teachings. Why? The views of a self, a person, a being and a life, which the Bhagavān speaks of, are

not the views of a self, a person, a being or a life, and are therefore called views. view of a self, a person, a being and a life". "Subhūti, with regard to all dharmas, one who is developing the mind of Anuttarā Samyaksaṃbodhi must know, see and believe, without giving rise to notions of dharmas. Subhūti, the true characteristic of the dharmas is not a characteristic of the dharmas, and therefore it is called the characteristic of the dharmas.

chapter 32

"Subhūti, suppose someone filled immeasurable and innumerable worlds with the Seven Precious Jewels, and then gave them away in the practice of giving. If a good man or woman develops the mind of a bodhisattva and maintains this sūtra, even with only a four-line gāthā, and accepts it, maintains it, studies it, recites it and explains it to others, then the merits of this outweigh the others. How should one explain it? Without clinging to characteristics, in motionless suchness. For what reason?

All conditioned dharmas
They are like dreams, illusions, bubbles or shadows;
like drops of dew, or like lightning:
This is how they should be viewed.

After the Buddha spoke this sūtra, the elder Subhūti, together with all the bhikṣus, bhikṣuṇīs, upāsakas, upāsikās, and the devas, humans, and asuras of all the worlds, listened to what the Buddha had said. With great joy, they reverently believed, accepted and practiced accordingly.

M
ount Meru

Mount Meru[82] It is a mythical mountain for many Eastern cultures, an archetype or symbol of a tower of light where God Shiva rests, it is believed to have 5 peaks and for the Buddhist and Jain religion it is the center of all Physical and Metaphysical Universes as well as spiritual ones. Many Buddhist and Hindu temples were built as symbolic representations of the mythical mount "Sumeru", the last terrace of the Burmese pagoda called pyatthat represents this cultural construction.

This mythical mountain agglomerates everything around it, it is the symbol of the center of the earth and the continent of the world, a museum or "collection of all things", in certain aspects it is assimilable to the gravity that pulls everything around it. For Hindus Mount Meru has 109 peaks of which the highest is Mount Kailas. In the mythological epic text of India. The Mahabharata (c. 3rd century BC) Sanskrit, verses (3.503 and 3.1697) It comments that Mount Kailas is physically located in the Himalayan mountain range, in the rest of the peaks live 33 million gods of which the main They are Brahma and Visnu.

The dimensions attributed to it are exceptional, this would consist of 450,000 kilometers in height, compared to the earth that only has a diameter of 12,800 kilometers in diameter, it has a cone shape with a flattened top, its most characteristic symbolism is "the tower of light" , at the center of all things, although there are traditions in Eurasia that say that the planet earth, the Moon and the Sun, as well as the rest of the planets in the solar system, revolve around this great attractor.

The Narpati yaia acharia (a text from the 9th century), based on texts belonging to the Iámala-tantra comet:
Sumeruḥ prithvī madhié
Shrūiate drishiate Na tú

OBJ

The Sumerú in the middle of the Earth
It has been heard [learned]; observed no, however

TLV Bronze Mirror, Depicting Mythical Mount Meru
Han Chinese Culture (Traditional Chinese: 漢, Simplified Chinese: 汉, Pinyin: Hàn) followed the Qin dynasty and preceded the Three Kingdoms period in China from 206 BC. C. until 220 AD. C..

The Suryasiddhanta mentions that Mount Meru is in the center of the Earth "Bhugol-Madhya" in the land of the Jambunad (Jambudvip).

Some measurements associated with Mount Meru “Sumerú”, according to the Sanatana Dharma legend, this would consist of a height of 84,000 Yojan, something like 1,082 kilometers, 85 times the diameter of the earth.

The Yojana is a Vedic unit of distance measurement from ancient India, but for cosmological lengths, scholars disagree on the actual length of this measurement, with some ascribing a length of 13 km (8 miles) for terrestrial lengths. and 6,400 kilometers for cosmological longitudes. Around the 5th century in the Surya Siddhanta text 1 Yojana equals 8 kilometers.

The height of the Meru Parvat mountain is estimated to be 100,000 yojan in Jainism 1 yojan is considered to be worth 6,400 kilometers (4,000 mi) approximately the radius of the Earth.

Within this metaphysics, the measures of the Yojan can be interpreted as multiples of 8 where the number 5 in the center of this orchestration or symbolic assembly has an important value, the numbers associated with the mythical Mount Meru are close to Pi as in the value which is given for the perimeter of the visible Universe, the Cakravada (Cakkavāḷa) mountains of 3,125 yojanas or the number π for Vedanta's imaginary. It could be the universe contained within a large number associated with the circles.

All the images that are preserved of this mythical mount or tower of light, in different Buddhist treatises or Tankas, show it as an inverted truncated pyramid, possibly as a metaphor for the force of gravity that attracts everything to its center.

“In the center of the Earth
This mountain is found
Lord of the snows, majestic rules the water
The top of it is shrouded in clouds
A measure for all creation.”

Kalidasa 4th century

Source: book "The Sacred Tree in the Indo-European world",
Diego Kurilo

T
he Ashwatha Tree

In the Hindu tradition, there is talk of a very particular tree that has its roots above and its branches below: its Sanskrit name is Aśvattha. In the Upanishads, the universe appears as an inverted tree, "reverse tree". In the Bhagavad Gita (XV, 1.4)[83]says: “[He Ashvatha has] Roots directed upwards and his branches downwards, «(symbol of a mirror universe)» his leaves are the hymns of the Vedas”[84]. Thus the imperishable Ashvatha is spoken of, he who knows it is a connoisseur of the Vedas. The Ashvatha Tree is a symbol of the origin of God's Creation from his Axis mundi as well as his Fiat lux[85]; therefore the tree has its roots upwards is the Pakriti[86]. The branches represent the different levels of Creation or dimensions of God's house and

therefore extend downwards. The leaves that hang from the branches are written texts[87], and rules for sacrifice of the Vedas, in this there is some analogy with the Zohar[88] and the Hebrew cabal that saw in creation a tree and a book written with the 22 letters of the alphabet as paths. Ashvatha is imperishable, because Pakriti is also imperishable. The roots are "united with karma", that is, they are, on the one hand, the result of karma.

“With the roots above (ūrdhva-mūlaḥ), with the branches below (avāk-śākha), such is the eternal Aśvattha. That really is pure. That is the Brahman, which they call the immortal. In him rest all the worlds. There is nothing that transcends it. This is it, really."

Kaṭha Upaniṣad (6.1)[89]

“There is absolutely nothing higher than the puruṣa, nothing bigger or smaller than it. He is present as a tree (vṛkṣa) established in the sky. The puruṣa fills the entire world.”

Krisna[90]

Source: book "The Sacred Tree in the Indo-European world", Diego K.

A
shoka, Bodhi and Sala

The life of the Buddha is intimately related to trees, under which important events of his life took place, Ashoka was born under one tree and reached enlightenment under another, Bodhi died in a forest of Sala trees at 80 years of age.

The Mahaparinibbana sutta[91], tells in his version of the death of the Buddha, after the meal with Cunda, a disciple the Buddha and his companions continued traveling until suddenly he felt too weak to continue the journey. They stopped at Kushinagar, where Ānanda his chief disciple had a resting place sheltered in a forest of Sala trees.
After announcing to the sangha[92] in general that he would soon enter final Nirvana, the Buddha personally ordained a last novice in the order, his name was Subhadda. He then repeated his final instructions to the sangha: Dhamma and Vinaya would be his teachers after his death.

The Buddha then asked if anyone had any doubts about the Dharma. None had them. The last words of the Buddha are reported to have been:

"All compound things (saṅkhāra) decay. Strive for the goal with diligence."

When Queen Maya felt that the hour of her son's birth had come, she went to the garden of Lumbini, her mother had him on the road to Kapilavastu, because she had to give birth to the little Siddhartha, the future Buddha in a sacred forest. of Saraca

Asoca. Calmly, with one hand resting on the Ashoka tree, she brought her son into the world.

Buddha since childhood had felt great happiness in the shade of the Bodhi tree. He sat on the bank of the Nairanjana River in a forest of sacred fig trees, a ficus with heart-shaped leaves.

With the fixed decision not to get up until enlightened. Mucalinda the king of the nagas wraps around Buddha and covers him with his rain hood, after being in meditation for 49 days he was able to enter the Bodhi state[93] According to some traditions, this event occurred approximately in the fifth month of the lunar calendar, while according to others, it was in the twelfth month. From then on, Gautama would be known to his followers as "the Buddha" or "the Awakened One" ("Buddha" is sometimes translated as "the Enlightened One”).

When the Buddha felt that it was time to die, he went to a sacred grove of Sala trees on the banks of the Hiranyavati River. In a sacred forest he incarnated the Buddha, and also in a sacred forest he had to leave his body. He ordered his disciple Ananda to prepare a bed in the shade of two trees. And under two twin trees, which shaded his head and his feet, the Buddha left this world. By the time he reached Nirvana[94] in deep meditation, the trees of Sala began to bloom, despite it being the wrong season, and they dropped their flowers on the inanimate body.

Source: book "The Sacred Tree in the Indo-European world",
Diego K.

T
he Bodhi Tree

The Bodhi tree, a kind of ficus, is also known as a religious fig tree, its leaves have a heart shape, under which Buddha (Siddhartha Gautama) sat to meditate seeking enlightenment, reaching it after 6 days.

The fig tree is located in the city of Bodhgaya[95],about 100 km from the city of Patna, in the state of Bijar (India). Currently there is a large fig tree located next to the Mahabodhi temple,

called Sri Maha Bodhi, which is considered a direct descendant of the original Bodhi tree, since the tree in which the Buddha sat to meditate was destroyed by the wife of King Tissarakkhā.

According to Buddhist texts, Sakhiamuni Gautama sat under this tree. how did one start terrible storm, from under the roots of the tree emerged Muchilinda, the king of the nagas[96] (demigods in the form of a dragon or serpent), coiled around Gautama and covered him with his capellina as an umbrella. Gautama finally reached spiritual enlightenment and became Buddha (the enlightened one) it is said that Buddha, in gratitude to the tree, remained contemplating it for weeks without blinking, surely this anecdote is related to the fact that it says that enlightened beings do not sleep, for this made the sleeping buddhas, recumbent buddha statues, from the eastern world they are always sculpted with their eyes open.

The asoka king[97] (304–232 BC C.) every year he went on a pilgrimage paying homage to the Bodhi tree, and every year he paid a festival in its honor in the month of kattika. His wife Tissarakkhā[98] she was jealous of the tree. She became queen in year 16 of Asoka's reign (253 BC) and three years later 250 BC. C.), she had the tree killed using mandu thorns. At the site she planted a scion of the original tree (or another tree of the same species: Ficus religiosa). Next to it a monastery was built, which was called Bodhi-Manda Vijara. There is a myth that a Bodhi Tree seed before falling to the ground grew to a height of about 50 cubits. About The King of the Nagas, these come according to the legend of Mount Sumerú, a mythical spiritual mountain in the center of the universe.[99]

Mount Meru in the churning of the ocean of milk. On one occasion Mount Meru was moved from its place and properly arranged on the shell of the god Kurma (the tortoise incarnation of Vishnu) and used by the gods and demons to churn the ocean of milk (the sixth concentric ocean) in order to to obtain the nectar of immortality that was on a secret island in that ocean, on this island there is a tree of immortality.

Source: book "The Sacred Tree in the Indo-European world",
Diego K.

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Otto e mezzo, Federico Fellini
1963
Fahrenheit 451, Francois Truffaut
1966 It is based on the novel of the same name by Ray Bradbury.

Pi, Faith in Chaos, Darren Aronofsky.
1988

Zardoz, John Borman
1974 Based on a libretto by John Borman

E
pilogue

This book had its genesis in the study of symbols and archetypes related to Architecture, and the art of construction.

Many deities of the ancient world were in their archaicity, linked to an imaginary where the earth, the sky and their demiurges were perceived as abstract geometries and logos, in the fervor of the inhabitants of the original earth. They tried to decode their environment, creating the symbolism of the "Great House" or sacred tree, crowning "the fundamental hill of creation". Many Indo-European Gods were worshiped as pillars that support the earth or main beams of a building both material and metaphysical.

Deities perceived as "great potters", the oldest title held by an architect, representing the first cause; These Gods spin the pottery wheel, recreating the world every night, with crystal clear clarity, ruled by geometries. This specular world created a language full of symbols, the Arabs say that man learned to count and assemble calendars, thanks to the phases of the moon. These universal archetypes, and related to the most basic needs such as learning in what seasons to sow or cultivate, allowed us to develop geometry and writing. Certain events, such as the flooding of the Nile River or the arrival of the monsoons in Central Asia, an event that was associated with the appearance of the star Sirius, allowed us to develop the first signs of proto-writing.

The first pictograms appeared first in the tombs, it was the first attempt by man to understand the change and non-continuity of his being. This symbolic event gave birth to the milestone of writing, these burials were first at ground level or covered by branches painted in ocher, product of land with a large amount of iron ore, the same material that later served us as a human collective to to work the stone and to be able to build constructions such as “houses of the deity”, or simply temples.

The temple is prior to the Gods, it was the place where the human collective marveled at the silence and the hollowness, "the first place where man saw himself alone and in his solitude he could contemplate the void".

The oldest signs and logos that can be read are found carved on ivory labels belonging to the Nagada culture in Egypt, the cradle of Pharaonic Egypt. On many of these labels are the oldest signs of writing organized through letters and numbers. This monumental culture gave birth to the alphabet as we know it, going from there to Proto Canaanite and Phoenician and from there to Greek and Latin.

Many words of this culture, the spoken form of these symbols, is even older associated with the Indo-European language, whose roots are lost in Central Asia, near the current border between Iran and India. Some authors speculate that the Indo-European language and people had their genesis in northern Europe, an unproven but plausible hypothesis. Monuments in Europe, such as those left on the island of Malta or in the Karnak region of France, are 7,200 years old. Much of this ideology saw in the positions of the moon, the sun and the moving stars "the planets", a form of fabric or warp, mounted around the planet earth. This fabric, created with spirals, was associated with the planet Venus, whose dance with the moon gives the impression of a fabric with hexagonal sides, numbers such as 8, 5 and 13 as well as 144, were linked to said planet. All these numbers represent the Fibonachi scale, which when divided among them, gives us the golden ratio, a geometric proportion present throughout the natural world as a form of divine writing or modulator of three-dimensional space. Did the first cause of construction have a blueprint for the world? Man

saw in these celestial symbols a divine mind that could be decoded through geometry, not only for the understanding of the natural world but also to enable the apotheosis of the architect, a divine fusion between beginning and end.

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OBJ

1 Prologue of the book Byblos Symbolic Architecture.

2 **Thomas Stearns Eliot,** known as **T. S. Eliot** (Saint Louis, Missouri, September 26, 1888 - London, January 4, 1965), was a British-American poet, playwright and literary critic. He represented one of the pinnacles of poetry in the English language of the 20th century.1 2 3 4 According to José María Valverde, in effect, «the publication of The Waste Land makes T. S. Eliot the central figure of poetic life in the English language . [...] Critics hailed the complex and dark poem [...] as a symbol of a time of disintegration, which desperately tried to bring some order to the growing chaos by applying mythologies and forms inherited from the past».

3 **Nāgārjuna** (Andhra Kingdom, 150-250) was an Indian philosopher and Buddhist monk, who is credited, along with his student Aryadeva, with founding the madhyamaka (middle way) school which strongly influenced the development of Mahayana Buddhism. The Buddhist tradition also attributes the authorship or discovery of the Prajñāpāramitā-sūtra to him, as well as other great treatises on Buddhist doctrine where the philosophical criterion of the essential emptiness of what exists is accentuated.

4 **Numen** (plural numina) is an abstract neuter noun derived from the Latin verb nuo, -ere ("to make a nod"). It refers to the Roman deities, and their desires, their will, their power. Until Cicero, the word always appears accompanying the name of a god (Numen of Jupiter, for example). Later on a poetic level it becomes synonymous with Deus.

5 **Adam Kadmon** (Hebrew: אדמ קדמון, "Primordial Man," also called Adam Elyon אָדָם עֶלְיוֹן or Adam Ila'ah אָדָם עִילָּאָה, "Supreme Man Man"; abbreviated as "K"א su-arame) y este-arame vez) of the earth, means "Primordial Man"1 in the texts of the Kabbalah, it refers to the first spiritual World that was born after the contraction of the infinite light of God. Adam Kadmon is different from the physical Adam Ha-Rishon (Adam).

6 **Prajñāpāramitā** means "the Perfection of (Transcendent) Wisdom" in Mahāyāna Buddhism. Prajñāpāramitā refers to this perfected way of seeing the nature of reality, as well as a particular body of sutras and the embodiment of the concept in the Bodhisattva known as the "Great Mother" (Tibetan: Yum Chenmo). The word Prajñāpāramitā combines the Sanskrit words prajñā "wisdom" with pāramitā "perfection". Prajñāpāramitā is a central concept in Mahāyāna Buddhism and is generally associated with the doctrine of emptiness (Shunyata) or 'lack of Svabhava' (essence) and the works of Nagarjuna. Its practice and understanding are considered indispensable elements of the Bodhisattva path.

7 The **pleroma** ([πλήρωμα], Greek word for the verb pleróo, which means "to fill") is an element common to many Gnostic doctrines, it is defined as the primordial unity from which the rest of the existing elements arise or, in other words , the fullness. It is, therefore, a relevant term in philosophy

and religion.

8 The ***Heart Sūtra*** (Sanskrit: प्रज्ञापारमिताहृदय *Prajñāpāramitāhṛdaya* or Chinese: 心經 *Xīnjīng*, Tibetan: བཅོམ་ལྡན་འདས་མ་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པའི་སྙིང་པོ) is a popular sutra in Mahāyāna Buddhism. In Sanskrit, the title ***Prajñāpāramitāhṛdaya*** translates as "The Heart of the Perfection of Wisdom".

9 **Atman,** from the Sanskrit ātman, which literally means "essence, breath, or soul".
In Hindu philosophy, especially in the Vedanta school of Hinduism, Ātman is the first principle, the true self of an individual, beyond identification with phenomena, the essence of an individual. To attain liberation (moksha), one must acquire self-knowledge (atma jnana), which is the realization that the true self (Ātman) is identical to the transcendent self Brahman.

10 The Mahāvākyas (sing.: mahāvākyam, महावाक्यम्; plural: mahāvākyāni, महावाक्यानि) are "The Great Sayings" of the Upanishads, as characterized by the Advaita mahākya school's great meaning and prayer. More commonly, the Mahāvākyas are considered four in number.

11 **Samadhi** is the state of consciousness that is reached when, during meditation, the person feels that he is merging with the universe. In various religious and mystical traditions of East Asia - such as Hinduism, Buddhism, Jainism, Sikhism and in yoga - samādhi is considered a state of consciousness of meditation, contemplation or recollection in which one feels to achieve unity with the divine.

12 Representative Symbolic Number of the Quadrature of the Circle or 666 =216

13 **Hiraṇyagarbha** (Sanskrit: हिरण्यगर्भः; literally the 'golden womb', poetically translated as 'universal womb')[1] is the source of the creation of the universe or the manifested cosmos in Vedic philosophy. It finds mention in a hymn of the Rigveda (RV 10.121), known as Hiraṇyagarbha Sūkta, which suggests a single creator deity (verse 8: yo deveṣv ādhi devā eka āsīt, Griffith: "He is the God of gods, and none besides him ."), identified in the hymn as Prajāpati. The concept of the "golden womb" is first mentioned in the Vishvakarma Sūkta (RV 10.82.5,6) which depicted the "primordial womb" resting on Vishvakarman's navel. These images were later transferred to Vishnu and Surya.

14 El corazón visto como una matriz o vulva de oro.

15 **Ammavaru** (Kannada ಅಮ್ಮಾವರು), according to a Hindu belief, is an ancient goddess (Deví) who existed before the beginning of time and laid the cosmic egg, from which Prayápati arose, who would later be associated with Brahma and then with the Tri -murti ('three forms'), the triad made up of Brahmā (creator god), Vishnu (preserving god) and Shivá (destroyer god).

16 A **sloka** is a verse or stanza form developed from the type of poetic quatrain called anustubh. It is the basis of the sixteen-syllable epic verse of Hindu literature, and can be considered the quintessential Indian verse stanza, as it is used much more frequently than any other in classical Sanskrit poetry. For example, the Mahabharata and the Ramayana (both around 3rd century BC), classical epics that form the foundation of Indian culture, are mostly written in solfas.

17 **Transverberation** (from the Latin: transverberatĭo, which means "to pass through") is a mystical experience that, in the context of Catholic religiosity, has been described as a phenomenon in which the person who achieves an intimate union with God feels his heart pierced by a supernatural fire. The best known example is the Ecstasy of Saint Teresa.

18 The representation of the Trojan Horse, a device used in the Trojan War, is symbolic of the birth of the God Seth, who was represented in Egypt as the personification of a person with the head of a donkey or the face of a golden horse.

19 Like all realms of buddhic nirvana, the Tushita Pure Land is the residence of divine beings or devas. According to an excerpt from the Pali Canon, a Theravada Buddhist text, time does not work the same in that world as it does here on Earth:
"What for a man is four hundred years, Visakha, means a night and day of the Tushita devas, their month has thirty of those days, a year has twelve of those months; the useful life of the Tushita devas is four thousand of those divine years"

20 **Zazen** (pronounced “dsadsén” with a relatively soft d since the z phoneme in Japanese is very similar to that in French and English) is the Japanese form of the Chinese expression 坐禅 (zuòchán in pinyin, or tso-chan in Wade- Giles), which means "sitting meditation" (Za=sitting, Zen=alone with the mystery). The word Zen comes from the Sanskrit "dhyana" (mindfulness in the present moment), which passed into China, becoming "Chan" (or "Ch'an"), and then in Korea phonetically transliterated into "Seon", eventually reaching to Japan, where its transliteration is the modern word Zen (pronounce: "dsen"). Today many schools in the West use this term in its Japanese version. We must remember that Zen is a form of Buddhism, so the meditation that this current uses is Zazen, just as the Theravāda school uses Vipassana meditation and the Tibetan school of Buddhism Dzogchen.

21 ***Satori*** *(悟り)* is a moment of no-mind and total presence, a Japanese term for enlightenment in Zen Buddhism.
The term satori in Japanese language.
The word literally means 'understanding'.
悟 (oh) in Korean.
satori in Japanese (from the verb satoru).
Wú in Chinese.

22 The **Tao** (emptiness): The Tao is the way the universe works, a way that is not fully known. If viewed from a Western and Hegelian perspective, it is a primordial and eternal entity (Idea, Absolute Spirit) prior to all things. According to Taoist texts, the Tao is the "Nothingness" (wu) from which

the visible world arises (you) within which particular beings appear. It is an epiphanic force that encompasses the entire universe, it has no form, limits, or name. It is something ineffable and unknowable, since it cannot be known by itself; only in the form in which it manifests itself in beings.

23 **Śūnyatā**(AITS, /shuniáta/ or /shuniátaa/; Pali: suññatā), often translated as "emptiness", "emptiness" or "emptiness" is a Buddhist concept related to the concept of Nothingness, which has multiple meanings depending on its doctrinal context. It can refer to an ontological understanding of reality in Buddhism, a meditative state, or a phenomenological analysis of experience.
In Theravāda Buddhism, suññatā refers to the non-self (Pāli: anattā, Sanskrit: anātman) nature of the five aggregates and the six sense spheres. Suññatā is also often used to refer to a meditative state.

24 ***Prajñā*** (Sanskrit) or paññā (Pali) can be translated as 'wisdom', 'understanding', 'discernment', 'cognitive acuity' or 'know-how'. In Buddhism, it especially refers to wisdom based on the direct realization of the four noble truths and the assimilation of concepts such as transience, dependent arising, anātman (insubstantiality), Shuniata (emptiness), etc.
Prajñā is the wisdom that is capable of extinguishing klesa (afflictions) and bringing about enlightenment.

25 Place where the Vultures with corpses are fed in Tibet and in some places in India, since the Tibetan Buddhist myth says that one is devoured by a vulture shortens the cycle of reincarnations.

26 **Bodhisattva** is a term of Buddhism that refers to someone embarked on the path of the Buddha in a significant way, that is, anyone who is on the path to Buddhahood. In early Buddhist schools, as well as in modern Theravada Buddhism, a bodhisattva (Pali: bodhisatta) refers to anyone who has made the resolution to become a Buddha and who has also received a confirmation or prediction at the hands of a Buddha. living buddha that it will be so.
In Mahayana Buddhism, a bodhisattva refers to anyone who has generated bodhichitta, a spontaneous desire and compassionate mind to attain Buddhahood for the benefit of all sentient beings.

27 Within the framework of Buddhism, the five aggregates1 also known as Skandhas (in Sanskrit) or khandhas (in Pāḷi), are the processes in which the entire individual experience of each person is classified. In them there is no self (consciousness or essence of the person). Instead, the individual is seen as a body-mind complex, which exists by a flow of interdependent processes or dharmas (the basic units of a phenomenon, not to be confused with dharma, which are the teachings or natural law). These aggregates or grouping of dharmas are called skandha (in Sanskrit language) and khandha (in Pāḷí). Generally, a metaphysical corollary is reached: what is known in the West as a person is made of these five aggregates. In the Theravāda Buddhist tradition, suffering appears when the person identifies with or attaches to an aggregate; therefore, the suffering would be extinguished by undoing the attachments to the aggregates. The Mahayana5 Buddhist tradition adds that spiritual freedom is achieved by penetrating deeply into the empty nature of all aggregates. Outside of Buddhist didactic concepts, skandha means 'bundle, heap, mass, tree trunk.

28 **Śāriputra** (in Pali Sāriputta, and in Japanese Sharihotsu) was one of the ten main disciples of

Śākyamuni Buddha, known as the greatest in wisdom. The name Śāri Putra means 'son of Śāri'. Śāriputra is also known as Upatiśya, Upatishia or Pal Upatissa.

29 Son of Light, a seeker of truth a Sannyasin.

30 Within the framework of Buddhism, the five aggregates1 also known as Skandhas (in Sanskrit) or khandhas (in Pāḷi), are the processes in which the entire individual experience of each person is classified.
In them there is no self (consciousness or essence of the person).

31 Nirvana is realizing that in the end one was immersed in a circular wheel, what remains in the end is a circular ruin in the now.

32 Beyond words, beyond thought, beyond descriptions, Prajñāpāramitā; unborn, unceasing, the very essence of space,
but it can be experienced as the wisdom of our rigpa.
Homage to the mother of the Buddhas of the past, present and future!

33 The other world, which would be found after the experience of emptiness.

34 **bodhisattva In Buddhism,** a bodhisattva (/ˌboʊdiːˈsʌtvə/ BOH-dee-SUT-və; Sanskrit: 𑖩𑖼𑖽𑖺𑖨𑖽𑖨 (Brahmī), romanized: bodhisattva) or bodhisattva is a person who is on the path to Buddhahood).

In early Buddhist schools, as well as in modern Theravada Buddhism, a bodhisattva (Pali: bodhisatta) refers to one who has resolved to become a Buddha and has also received a confirmation or prediction from a living Buddha that he or she will do so. will be.

35 A **mahāsattva** (literally 'great being')1 is a great bodhisattva who has practiced Buddhism for a long time and has reached a very high level on the path to awakening (bodhi). Generally, the term refers to bodhisattvas who have reached at least the seventh of the ten bhumis (levels of attainment on the path to enlightenment). The transcription of mahāsattva in Chinese is móhé-sāduò (摩诃 萨埵), often simplified to móhésà (摩诃 萨, Japanese: makasatsu). The term is also traced as dàshì (大士, "great being", Japanese: daishi). The eight most famous mahāsattvas are Manjuśhrī, Samantabhadra, Avalokiteshvara, Mahāsthāmaprāpta, Akasagarbha, Kṣitigarbha, Maitreya and Sarvanivarana-Vishkambhin.

36 **Avalokiteśvara** (Sanskrit: अवलोकितेश्वर; lit. "Lord Who Looks Down") is the bodhisattva of compassion. He is one of the most widely revered bodhisattvas in mainstream Mahāyāna Buddhism, as well as unofficially in Theravāda.
He is known in Tibet as Chenrezig, in China as Guānshiyīn (Traditional Chinese: 觀世音菩薩,

pinyin: Guānshiyīn Púsà; lit. "Bodhisattva Guanshiyin"), and in Japan as Kannon (Japanese language: 観音?)
In Sanskrit, Avalokitesvara is also known as Padmapāni ("Lotus Stand") or Lokeśvara ("Lord of the World"). In Tibetan Buddhism, the Dalai Lama is considered the incarnation of Avalokiteśvara, also known as Chenrezig (Tibetan language: སྤྱན་རས་གཟིགས་; Wylie transliteration: spyan ras gzigs).

37**Prajñāpāramitā** means "the Perfection of (Transcendent) Wisdom" in Mahāyāna Buddhism. Prajñāpāramitā refers to this perfected way of seeing the nature of reality, as well as a particular body of sutras and the embodiment of the concept in the Bodhisattva known as the "Great Mother" (Tibetan: Yum Chenmo). The word Prajñāpāramitā combines the Sanskrit words prajñā "wisdom" with pāramitā "perfection". Prajñāpāramitā is a central concept in Mahāyāna Buddhism and is generally associated with the doctrine of emptiness (Shunyata) or 'lack of Svabhava' (essence) and the works of Nagarjuna. Its practice and understanding are considered indispensable elements of the Bodhisattva path.

38 **Guanyin** (觀音, pinyin guānyīn, Wade-Giles: kwan¹-yin¹) is the name given in China to the Avalokiteśvara bodhisattva revered in Buddhism.
The value associated with this bodhisattva is Compassion. The name Guān Yīn is a contraction of Guān Shì Yīn (觀世音, pinyin: guān shì yīn, Wade-Giles: kuan shi yin) which means "one who hears the cries of the world". In the West she is often mistakenly known as the "Goddess". of mercy, since the representations of buddhas and bodhisattvas are often confused with gods.In Taoist mythology, where other stories about its origin are given that are not directly related to Avalokiteśvara, it is known by Taoists as Ci Hang Zhen Ren and is considered an immortal.

39 **Samadhi** it is the state of consciousness that is reached when, during meditation, the person feels that he is merging with the universe. In various religious and mystical traditions of East Asia - such as Hinduism, Buddhism, Jainism, Sikhism and in yoga - samādhi is considered a state of consciousness of meditation, contemplation or recollection in which one feels to achieve unity with the divine.

The Sanskrit term samādhi (in Devanagari: समाधि) comes from sam or samiak: 'complete' and ādhi: '[mental] absorption'.

The ultimate goal of the meditative practice of yoga is the achievement of samadhi.

Samadhi is a sought after goal both within Hinduism and Buddhism.

40 **Hiraṇyagarbha** (Sanskrit: हिरण्यगर्भः; literally the 'golden womb', poetically translated as 'universal womb') is the source of the creation of the universe or the manifested cosmos in Vedic philosophy. It finds mention in a hymn of the Rigveda (RV 10.121), known as Hiraṇyagarbha Sūkta, which suggests a single creator deity (verse 8: yo deveṣv ādhi devā eka āsīt, Griffith: "He is the God of gods, and none besides him ."), identified in the hymn as Prajāpati. The concept of the "golden womb" is first mentioned in the Vishvakarma Sūkta (RV 10.82.5,6) which depicted the "primordial womb" resting on Vishvakarman's navel. These

images were later transferred to Vishnu and Surya.

41 **Saint Teresa of Jesus** (Gotarrendura or Ávila, March 28, 1515 - Alba de Tormes, October 4/15, 1582). She was a nun, founder of the Order of Discalced Carmelites —a branch of the Order of Our Lady of Mount Carmel—, a Spanish mystic and writer. She is also known as Saint Teresa of Ávila. Her secular name was Teresa Sánchez de Cepeda Dávila y Ahumada. She was beatified in 1614 (just over thirty years after her death), canonized in 1622, and proclaimed a Doctor of the Catholic Church in 1970 during the pontificate of Paul VI. Together with Saint John of the Cross, she is considered the pinnacle of Christian experimental mysticism and one of the great teachers of the spiritual life of the Church.

42 The name **Prayā[n]-pati ('progeny-owner')** is etymologically and phonetically equivalent to Protogonos, the oracular god in Kolophon (according to Makrobios the Long-lived). According to Damascius, Prōtogonos (also known as Fanes) had four heads, "of a serpent (drakōn) [...] of a bull, of a man, and of a god". Lord Brahma as Prayāpati is credited with four heads, each of which produced devas (gods), rishís (sages), pitrís (ancestors) and naras (humans), according to the Brahmanda-purana.

43 Within the framework of Hinduism, **Vishvákarma** is the god of craftsmen and architects.

44 The **Egyptians** called the beetle kheperer, which meant "the one to be born." Various scarabs depicted in a hieroglyph at Hatshepsut's temple. From the Middle Kingdom, royal officials and pharaohs wore beetle-shaped jewelery.

45 **Plutarco** (in ancient Greek: Πλούταρχος, *Plútarjos*, in latín: *Plutarchus*), also known as Plutarch of Chaeronea or, after being granted Roman citizenship, as Lucius Mestrius Plutarch (Lucius Mestrius Plutarchus, Greek: Λούκιος Μέστριος Πλούταρχος) (Queronea, c. 46 o 50-Delfos, c. 120), c. 46 or 50-Delphi, c. 120), was a Greek historian, biographer, and moralistic philosopher. Plutarch was born in Chaeronea (Boeotia), during the rule of the Roman Emperor Claudius. He made many trips around the Mediterranean world, including one to Egypt and several to Rome. Thanks to the financial capacity of his parents, Plutarch studied philosophy, rhetoric and mathematics at the Academy of Athens around the year 67. One of his teachers, often cited in his works, was Ammonius.

46 **Taoism or Daoism** (in simplified and traditional Chinese: 道教; in pinyin: dàojiào; literally 'teaching of the way') is a philosophical and spiritual tradition of Chinese origin which emphasizes living in harmony with the tao (in simplified and traditional Chinese: 道; in pinyin: dào; literally: 'the way', also romanized as dao). The Chinese word 道 tao (or dao, depending on the romanization used), is usually translated as 'way' or 'path', although it has innumerable nuances in Chinese philosophy and popular religions.

47The **Ka** is the "vital force", a component of the human spirit, a bit of the universal and immortal principle of life, according to Egyptian mythology. For the ancient Egyptians the components of the human spirit were: Ib, Ka, Ba, Aj, Ren and Sheut.

48 In **most of the Masters** the experience of Samadhi manifests itself in youth as in the case of Osho or Krisnamurti.

49 **Savikalpa samadhi** it is a state where the mind is still active and the yogi is still attached to bodily and worldly distractions, but gains a glimpse of bliss. At the highest level of samadhi, called nirvikalpa, sahaja or asamprajnyata in different traditions, the mind is under control and no longer imagines or desires anything. Only complete consciousness remains. The yogi no longer sees the differences because he sees the unity and perfection of everything. The yogi's consciousness withdraws from all three bodies – the physical, astral and causal – until it reaches unity with the Higher Self.

50 El **sijismo** es una religión del estado indio fundada por Gurú Nanak (1469-1540), que se desarrolló en el contexto del conflicto entre las doctrinas del hinduismo y del islam durante los siglos XVI y XVII en la región de Punyab del Imperio mogol. Su principal texto sagrado es el Sri Gurú Granth Sahib Ji. Las creencias fundamentales incluyen la meditación espiritual constante sobre el nombre de Dios, ser guiado por el gurú en lugar de rendirse al capricho, vivir la vida de un cabeza de familia en lugar del monasticismo, la acción sincera al dharam (rectitud, deber moral), la igualdad de todos los seres humanos y creer en la gracia de Dios.[2] [3] Los conceptos clave incluyen Simran, Sewa, los tres pilares del sijismo y los cinco artículos de fe.

51 **Shaktipat or Śaktipāta** (Sanskrit, from shakti - "spiritual energy" - and pāt, "to fall") is a Sanskrit word and means "Touch of energy". It is a transmission of spiritual energy from one person to another. Shaktipat can be transmitted with a sacred word or mantra, or with a look, thought or touch, the latter usually a touch on the ajna chakra or third eye of the recipient.

52 The manifestation of parallel realities that are perceived in the Samadhi as leaves of an infinite book.

53 **Venkataraman Iyer**, better known as Ramana Maharshi (Tiruchuzhi, December 30, 1879 - Sri Ramana Ashram, April 14, 1950), was an important Indian Hindu spiritual teacher. He belonged to the Advaita Vedanta doctrine ('non-dual', there are no souls and God, but souls are God). He was one of the best-known religious Hindus of the 20th century, along with Paramahansa Yogananda and Sri Aurobindo. He lived on the sacred hill of Arunachala in Tiruvannamalai (170 km from Madras) in the state of Tamil Nadu (India). The core of his teachings was the practice of atma-vichara (soul inquiry).

54 In Hindu and yogic philosophy, **savikalpa samadhi** is one of several levels or stages of samadhi, which is a state of bliss or complete concentration achieved when the yogi has realized the nature of the true or higher Self. The term comes from the Sanskrit, savikalpa, which means "differentiated" or "optional"; sama, which means "together"; and dhi, which means "mind." It can also be called samprajnata samadhi or sabija samadhi.

55 The **prarabdha karma** is unchangeable. The freedom of the individual is not to change or create a new future, no. His freedom lies in identifying himself or not with events that appear moment by moment in his life. Accepting it or fighting against it implies the difference between karma and dharma.

56 Those moments may seem like centuries, or perhaps an infinitesimal moment, but time and space are more than enough to describe what happens. The universe stops in its expansion because there is nothing that offers the option of noticing any movement of something with respect to something else. Finally, you return home, whose walls and ceiling are limitless existence, absolute love and ultimate consciousness.

57 **Samadhi** it is the state of consciousness that is reached when, during meditation, the person feels that he is merging with the universe. In various religious and mystical traditions of East Asia - such as Hinduism, Buddhism, Jainism, Sikhism and in yoga - samādhi is considered a state of consciousness of meditation, contemplation or recollection in which one feels to achieve unity with the divine.
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The ultimate goal of the meditative practice of yoga is the achievement of samadhi.
Samadhi is a sought after goal both within Hinduism and Buddhism.

58 For Hinduism, **samadhi** is an enlightenment in which the meditator transcends phenomenal appearance and thus frees himself from samsara (the cycle of birth, death, and reincarnation). It is thus considered, together with the supreme knowledge or jnana, the moment of moksa or liberation. A state in which consciousness is so dissociated from the body that the body remains insensible. It is a state of ecstasy in which the mind is fully aware, although the body does not feel, and when it returns to its ordinary physical state, it brings with it and remembers past experiences in the supraphysical state. The man who is able to withdraw from his body, leaving him insensible, while his mind is fully aware, can practice samadhi. The most frequent Hindu devotional practices (bhakti) to reach samadhi are usually the reiteration of mantras, yantras or the fixation of attention on generally circular diagrams (mandalas). Thus, in various practices of Hindu origin there is a tendency to realize the transcendence of the phenomenal through rites and, especially, through dhiana (ascetic meditation).

59 Son infinidad los practicantes que no aspiran al Samadhi e incluso que no conocen la existencia de dicha experiencia transpersonal. Sin embargo, esta ha sido la motivación de infinidad de yoguis:

la búsqueda de una realidad suprasensible que escapa al pensamiento ordinario y a toda elucubración intelectual o especulación metafísica. El objetivo del yogui es, en sus etapas más elevadas, la consecución de esta experiencia portadora de sabiduría, la puerta de acceso a la última Realidad que se esconde tras el barniz de la realidad aparente y que no es tal. El milagro del yoga, Ramiro Calle.

60Holodesk, virtual place where simulated reality experiences are lived.

61 The **Tao** is an ineffable force of the Universe that underlies everything and orders things naturally. People do not pray to the Tao or dedicate temples to it, although it is true that Taoist sages such as Lie Zi or Lao Tse are revered.

62 There is only the eternal now, only this instant exists.

63 The Sutra varies its name depending on the language.
Sanskrit: वज्रच्छेदिका प्रज्ञापारमितासूत्र Vajracchedikā-prajñāpāramitā-sūtra;
Chinese: 金剛般若波羅蜜多經 or abbreviated 金剛經, pinyin: jīn gāng bōrě-bōluómìduō jīng or jīn gāng jīng;
Japanese: こんごうはんにゃきょう kongou hannya haramita kyou, or こんごうきょう kongyou kyou for short;
Vietnamese Kim Cương Bát Nhã Ba La Mật Kinh or Kim Cương Kinh;
Tibetan (Wylie): ’Phags pa shes rab kyi pha rol tu phyin pa rdo rje gcod pa zhes bya ba theg pa chen po’i mdo;

64 **Shravasti** (Sanskrit: श्रावस्ती, romanized: Śrāvastī; Pali: 𑀲𑀸𑀯𑀢𑀻, romanized: Sāvatthī) is a city and district seat of Shravasti in the Indian state of Uttar Pradesh. It was the capital of the ancient Indian kingdom of Kosala and the place where Buddha lived the longest after his enlightenment. It is near the Rapti River in the northeastern part of Uttar Pradesh, India, near the border with Nepal.

65 A **Bhikkhu** (Pāli) or Bhikṣu (Sanskrit) is a Buddhist monk who has received full ordination. The nuns are called Bhikkhunis. Bhikkhus and Bhikkhunis keep many precepts: they live according to the monastic norm of the vinaya whose basic rules are called patimokkha. Their way of life is oriented to support their spiritual practice, so that, by leading a simple and meditative existence, they can reach nirvana.

66 anuttarā samyak-saṃbodhi: Supreme Perfect Enlightenment (of a buddha).

67 **Subhūti** (Pali: Subhūti; simplified Chinese: 须菩提; traditional Chinese: 須菩提; pinyin: Xūpútí) was one of the ten main disciples of the Buddha. In Theravada Buddhism he is considered the foremost disciple for being "worthy of gifts" (Pali: dakkhiṇeyyānaṃ) and "living at a distance and in peace" (Pali: araṇavihārīnaṃ aggo). In Mahayana Buddhism, he is considered the foremost in the understanding of emptiness (Sanskrit: Śūnyatā). Subhūti was born into a wealthy family and was a relative of Anāthapiṇḍika, the Buddha's chief patron. He became a monk after hearing the Buddha teach at the Jetavana Monastery dedication ceremony. After ordaining, Subhūti went to the forest and became an arahant while meditating on loving kindness (Pali: mettā). It is said that due to his mastery of loving-kindness meditation, any gift offered to him had the highest merit for the giver,

earning him the title of foremost in being "gift-worthy". Subhūti is an important figure in Mahayana Buddhism and is one of the central figures in the Prajñāpāramitā sutras.

68 Everything that has name and form is not. The Tao that can be expressed is not the true Tao. The name that can be given to him is not his real name. Nameless is the beginning of the universe; and with a name, she is the mother of all things.

69 ***Wu wei*** (in Chinese "no action"; traditional: 無為; simplified: 无为; pinyin: wúwéi) is a term of Chinese origin that describes an important aspect of Taoist philosophy in which the most appropriate way to deal with a situation is "no action". act" (force), although much emphasis is made in Taoist literature that not acting is not the same as doing nothing. It also means "effortless" and "growth"; in the sense, for example, that plants grow by wu wei, that is, they do not make efforts to grow, they simply do. The wu wei would therefore be a natural way of doing things, without forcing them with artifices that distort their harmony and principle. In Zen calligraphy the wu wei is represented as a circle.

70 The Thirteen Ornaments of the Perfect Sambhogakaya (Tib. བོད་སྐུའི་རྒྱན་ཆས་བཅུ་གསུམ་, long kü gyen ché chu sum, Wyl.
the five silk ornaments (Tib. དར་གྱི་ཆོས་གོས་ལྔ་, dar gyi chögö nga, Wyl. dar gyi chos gos lnga)
headband
upper garment
long scarf
belt
undergarment
and the eight jewel ornaments (Tib. རིན་པོ་ཆེའི་རྒྱན་བརྒྱད་, Wyl. rin po che'i rgyan brgyad)
Crown jewels
earrings
short necklace
bangles
two long necklaces (one longer than the other)
bracelets
anklets
rings

71 **Nirmāṇakāya** (Sanskrit; Chinese: 應身; pinyin: yīngshēn; Tib. སྤྲུལ་སྐུ་, tulku, Wyl. sprul sku) is the third aspect of trikāya and the physical manifestation of a Buddha in time and space. In Vajrayāna it is described as "the dimension of ceaseless manifestation".

72 The Dào Dé Jīng (Chinese: 道德經 pronunciation (? i), Wade-Giles: Tao Te Ching, also called Tao Te King), whose authorship is attributed to Laozi (WG Lao Tzu, also transliterated as Lao Tse, 'Old Master'), is a classical Chinese text.
Its name comes from the words with which each of its two parts begin: 道 dào 'the way', the first from Chapter 1, and 德 dé 'virtue', or 'power', the first from Chapter 38, with the added 經 jīng, 'classic book'. According to tradition, it was written around the sixth century. by the sage Laozi, a Zhou dynasty court archivist, by whose name the text is known in China. The true authorship and date of composition or compilation of the book is still the subject of debate.

73 It is possible that the sense of wonder that was given to the term is that of the wonders of the hidden marine world. In Greek mythology, Thaumante or Thaumas (in ancient Greek Θαύμας Thaúmas, 'wonder', 'miracle') was a sea god, son of Gea and Pontus, primordial god of the sea. His brothers were therefore Nereo, Phorcis, Ceto and Euribia.
According to Hesiod, Thaumas took the Oceanian Electra as his wife, and with her he fathered three daughters and at the same time swift-flying: Iris and the Harpies, Aelo and Ocipete. Other later authors already cite the Harpies as a triad and modify their names. Not in vain his daughters usually bear the patronymic of Taumántides or Thaumatias, especially Iris (because of its spectacular colors). As with other characters in mythology, other children outside the Hesiodic canon are attributed to Taumante, such as Arce6 or the Indian river god Hydaspes. In an etymological exercise, Plato associates the name of Thaumas (Θαύμας) with θαῦμα, that is, the "wonders (of the sea)".

74 **Zhuangzi** (Traditional Chinese: 莊子, Simplified Chinese: 庄子, Pinyin: Zhuāngzǐ, Wade-Giles: Chuang Tzu or Chuang Tse, literally "Master Zhuang") was an ancient Chinese philosopher who lived around the 4th century BC. C. during the Warring States period, and which corresponds to the summit of Chinese philosophical thought of the Hundred Schools of Thought. Born in the Song kingdom, he lived from approximately 369 to 290 BC. C., and is considered the second most important Taoist, behind only Laozi, and heir to the thought of the latter. His thought is considered, by specialists in ancient philosophy, analogous to the Cynic school of Ancient Greece.

75 **Srotaapanna** Srotaāpanna (स्रोतआपन्न) refers to one of the eighteen types of śaikṣa out of the total twenty-seven classes of individuals (pudgala), as mentioned in the 36th chapter of the 2nd century Mahāprajñāpāramitāśāstra. In contrast to Pṛthagjana 'the worldly', the Āryas who have entered the Path (mārga) and who make up the holy Community (saṃgha), organize themselves into various groups.

76 In Buddhism, an arhat or **arahant** is someone who has gained insight into the true nature of existence, who has attained nirvana and will therefore never be born again. Theravāda Buddhism regards becoming an arhat as the goal of spiritual progress. Mahāyāna Buddhism criticizes this idea as selfish and regards the Bodhisattva as someone who stays in the cycle of rebirths, to work for the good of other people. This divergence of opinion is one of the fundamental differences between Theravāda and Mahāyāna.

77 **Dīpankara** He was one of the Buddhas of the past who is said to have lived on Earth for one hundred thousand years.

78 According to the Sanskrit-English Dictionary of the British Monier Monier-Williams (1819-1899), the Sanskrit term plakshá refers to the tree Ficus infectoria, mentioned in the Átharva veda, and to the tree Thespesia Populneoides. Also Macdonell & Keith (1912) think the same. Traditionally the term has also been associated with the Ficus religiosa. In Hindu texts, the plaksha tree is associated with the source of the Sárasuati River. The Skandá Purana text says that the Saraswati River originates from the jar of the god Brahma and flows from Plaksha to the Himalayas. According to the Vamaná-purana 32.1-4, the Sáraswati River originates from a plaksa (or pipal) tree. The term plakshá pra-sravana indicates the place where the Sárasuati River originates. In the Rigveda Sutras, Plakshá Pra-sravana refers to the source of the Sarasvati. Plakshá Duipa (the island of fig trees) is also called an immense mythical continent dwip dvippa with a concentric shape that would be beyond the ocean of salt water, surrounding Eurasia .

79 For some Hindus, **Mount Meru** is made up of 109 peaks, among which the highest is Mount Kailās (where the abode of the god Shiva is located). According to the epic text Mahā Bhārata (3.503 and 3.1697), the Harivilās and the Rig-veda (3.4.44 and 3.4.27), Mount Kailas is physically located in the Himalayas. In the rest of the peaks of Mount Meru also live 33 million gods (among which Vishnu and Brahma stand out).
In contrast to traditional Hinduism, Mount Meru is 450,000 kilometers high (for comparison, the planet Earth is 12,800 km in diameter), has the shape of a very elongated truncated cone, consists of a single peak, and is located in the center of the mainland Yambu Duipa, or 'island of the yambul tree', perhaps in the Pamir plateau. The Narpati yaia acharia (a text from the 9th century), based on mainly unpublished texts of the Iámala-tantra, declares: sumeruḥ prithvī madhié shrūiate drishiate na tú The Sumeru in the midst of the Earth has been heard [learned]; not observed, however. The astronomer Varaja Mijira (505-587), in his book Pancha siddhāntikā, places Mount Meru at the North Pole (although it is now known that there are no mountains there). Instead, the text Suria siddhānta mentions a mount Meru in the middle of the planet Earth, and two other mounts — the Sumeru (good Meru) and the Kumeru (bad Meru) — at both poles. Beneath Mount Meru lies the Yambu Duipa continent, made up of four countries with seven mountain ranges. This continent is surrounded by seven concentric continents (see Duipa), separated from each other by oceans (also concentric) of different substances: the innermost ocean (the only one that we humans know) is salt water, the next is sugar cane sugar, wine, ghee (clarified butter), curd, milk, and finally fresh water. Beyond this last concentric ocean there are four doors (one for each cardinal point: for example in the east is the door of the god Indra (king of the gods, god of the sky, of lightning) with his elephant Airavata (according to some, Three-headed). Beyond these four entrances is the immense primordial ocean. Mount Meru in the churning of the ocean of milk. On one occasion Mount Meru was moved from its place and appropriately disposed on the shell of the god Kurma (the tortoise incarnation of Vishnu) and used by gods and demons to churn the ocean of milk (the sixth concentric ocean) in order to obtain the nectar of immortality which was located on a secret island in that ocean.

80 The **Diamond Sutra** is a short Mahayana sutra of the Prajñāpāramitā (or perfection of wisdom) genre, which teaches the practice of detachment or abstention from mental attachment and non-permanence. The full name in Sanskrit is Vajracchedikā-prajñāpāramitā-sūtra.

81 An enlightened being par excellence, a Buddha.

82 **Meuru** is also called Sumeru (Sanskrit) or Sineru (Pāli) or རི་རྒྱལ་བོ་རི་བབ་ (in Tibetan) with the prefix su- added, meaning "excellent Meru" or "wonderful Meru" and Mahameru i.e. "Great Meru" (Chinese: 須彌山 Xumi Shan, Japanese: 須弥山 Shumi-sen, Pāli Neru,).

83 Etymology: **The term bhagavadgītā** means 'the song of Bhagaván (God, who possesses [all] opulences)'. It is sometimes loosely translated simply as 'song of the Lord'.

84 Vedas (literally 'knowledge', in Sanskrit) are the four oldest texts of Indian literature, the basis of the Vedic religion (which was prior to the Hindu religion). The oldest of the four, the Rig-veda, was composed orally in Sanskrit in the mid-2nd millennium BC. C. The other three are largely copies of the original Rig-veda. The Vedic texts developed within what is called the Vedic culture, based on castes (varna or 'color') and ashramas (stages of religious life).

The Sanskrit word veda comes from an Indo-European term *weid, meaning 'to see'. It is related to the

Latin video ('to see') and the Greek εἶδος /eidos/ or ϝεῖδος /veidos/ ('aspect') and οἶδα /oida/ or (ϝ)οῖδα /foida/ ('to know').

85 ***Fiat lux** is a Latin phrase that literally means "Let there be light" or "Let there be light",1 and has its origins in the Hebrew phrase* יְהִי אוֹר *(yehiy 'or).*

86 According to Vedānta doctrine, prakriti is the basic stuff of which the universe is composed.

87 The symbol is representative of the tree of knowledge, which is part book and part number.

*88*The Tree of Life is represented in the well-known Sephirotic tree. It is made up of ten spiritual emanations from God, through which it gave rise to everything that exists. These ten emanations (each one individually called sefirá, and altogether, sefirot), to form the Tree of Life intercommunicate through 22 paths, each one linked to each one of the 22 letters of the Hebrew alphabet. Therefore it is believed that from the study of the Hebrew alphabet descends the later knowledge of the Kabbalah and, therefore, the Enlightenment. It is possible to appreciate the detail of the development of this tree, in Kabbalistic books such as the Sefer Yetzirá. This is a very deep compendium that requires proper instruction and scholarly guidance.

89 The Kaṭha-upaniṣad (Devanagari: कठ उपनिषद्) Kaṭhopaniṣad) is a holy book of Hinduism commented on by Shankara and Madhva. It is the third of the 108 Upanishads of the Muktika canon, it is within the 10 main Upanishads (mukhia Upanishads).

Its original name is Kaṭhopaniṣad, which is separated by its two constituent words: Kaṭha and Upaniṣad.

90 **Krishna** is one of the most important Heroes of the Yadu Clan, considered an incarnation of the God Vishnu of India. According to Hinduism, Krishna is one of the many avatars ('incarnations') of the god Vishnu.1 Instead, according to Krishnaism, Krishna is the main form of God, from whom Vishnu and the other gods (such as Shiva and Brahma) emanate. .

Krishna himself declares: "Whenever righteousness declines and injustice increases, I manifest myself; and for the protection of the virtuous, the destruction of the vicious, and the restoration of righteousness, I incarnate from age to age" (Bhagavad-gītā, chapter IV, verses 7-8).

91 The *Mahāparinibbāṇa Sutta* is Sutta 16 in the *Digha Nikaya*, a scripture belonging to the Sutta

Pitaka of Theravada Buddhism. It concerns the end of Gautama Buddha's life - his parinibbana - and is the longest sutta of the Pāli Canon. Because of its attention to detail, it has been resorted to as the principal source of reference in most standard accounts of the Buddha's death.

92 **Sangha** (संघ saṃgha) is a Pali or Sanskrit word that can be translated as "association", "assembly" or "community". It is commonly used to refer to Buddhist or Jain groups. Traditionally in Buddhism the term can refer to the monastic sangha made up of people who have been ordained as monks or nuns, it can also be used in a broader sense to name the set of all beings (monks or laity) possessors, or in search, of some degree of realization, this last definition is also known as arya-sangha or noble sangha.

93Bodhi (बोधि) is a Pali and Sanskrit term, traditionally translated as 'enlightenment'.

94 In shramanic philosophy, nirvana is the state of liberation from both suffering (dukkha) and the cycle of rebirths.

It is an important concept in Hinduism, Jainism and Buddhism and is often achieved through different spiritual practices and techniques.

Nirvana is a Sanskrit word that refers to a state that can be achieved through meditation and spiritual enlightenment, and which consists of liberation from desires, suffering, individual consciousness and the cycle of reincarnations.

95 **Bodh Gaya or Bodhgaya** is an Indian city in the Gaya district of the state of Bihar, in the northeast of the nation. It is situated at an altitude of 111 meters above sea level. It is a holy place of Buddhism because, according to its creed, Prince Siddhartha, who was to become a Buddha, reached enlightenment there.

96 En el marco de la mitología hinduista, los nagas son un tipo de seres o semidioses inferiores con forma de serpiente o dragones.Los nagas provienen del monte sumeru.

97 **Aśoka** o Ashoka Vardhana (304-232 a. C.) fue el tercer emperador mauria. Era hijo de Bindusara y nieto de Chandragupta. Reinó sobre la mayor parte del subcontinente indio desde circa 269 a. C. hasta 232 a. C. del actual Afganistán hasta Bengala y también hacia el sur, hasta la actual Mysore. Hacia 260 a. C., conquistó Kalinga en una destructiva guerra, cosa que no había logrado ninguno de sus antecesores.3 Tras presenciar las matanzas de la guerra, se convirtió gradualmente al budismo.

98 **Tissarakkhā** fue la quinta reina de Ashoka; se casó con ella cuatro años antes de su muerte.Estaba muy celosa de la atención prestada por Asoka al árbol Bodhi, y causó su muerte por medio de espinas

venenosas.

99 The astronomer Varaja Mijira (505-587), in his book Pancha siddhāntikā, places Mount Meru at the North Pole (although it is now known that there are no mountains there). Instead, the text Suria siddhānta mentions a mount Meru in the middle of the planet Earth, and two other mounts — the Sumeru (good Meru) and the Kumeru (bad Meru) — at both poles.

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